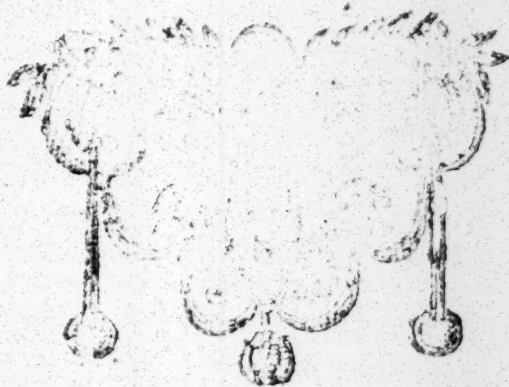


*A*  
PLAINE AND  
familiar Exposition of  
the Ten Commaundements, with a  
methodicall short Catechisme, containing  
briefly all the principall grounds of  
Christian Religion.

PSAL. 119. 30.

*The entrance into thy words sheweth light, and  
giveth vnderstanding to the simple.*

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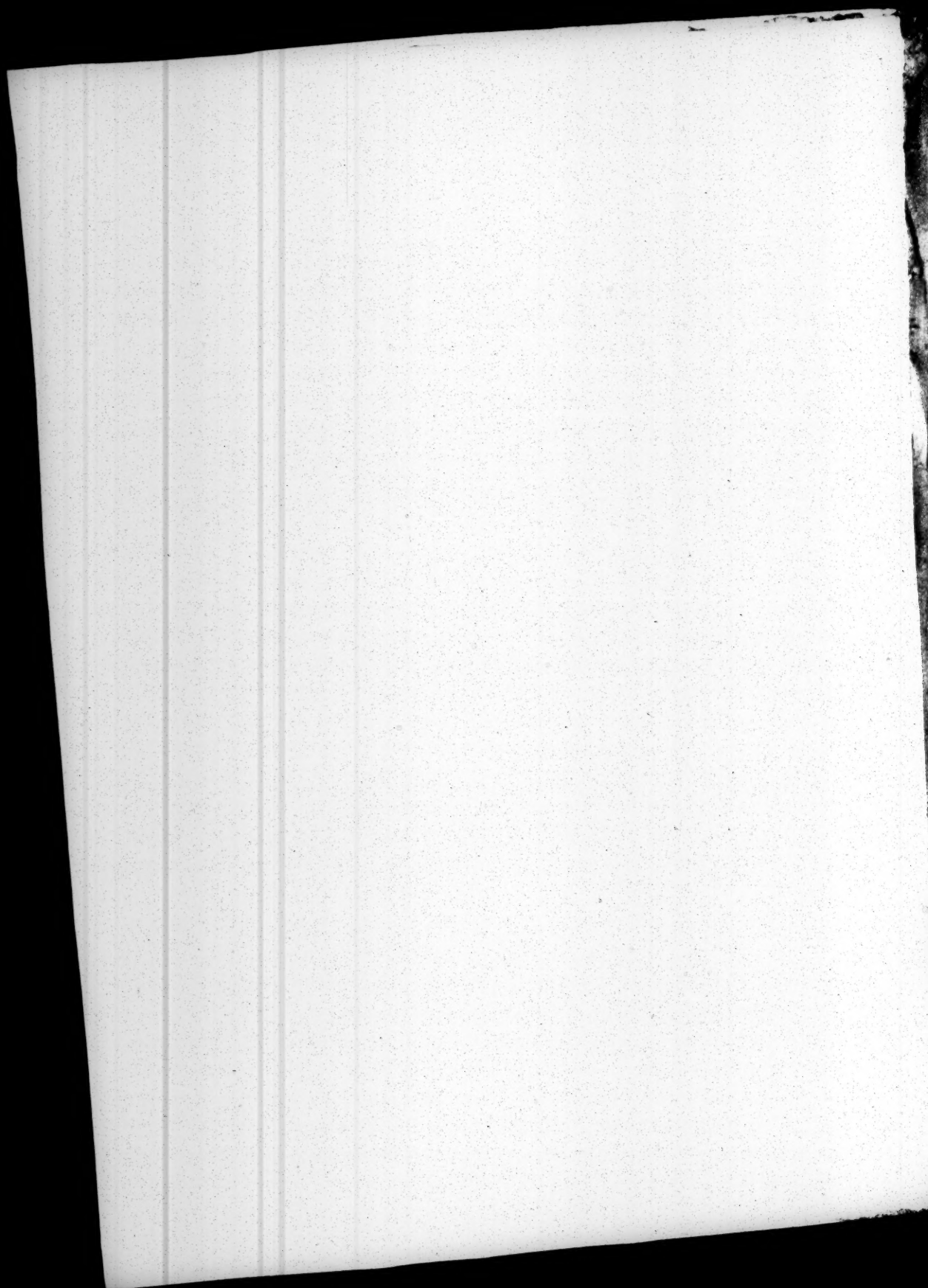
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AT LONDON

Printed by Humfrey Lownes for Thomas Man,  
dwelling in Pater-noster-Rowe, at the signe of  
the Tonne. 1605.






To the right Worshipfull Sir *Anthony*

*Cope Knight, grace, mercy and peace*

*from Iesus Christ.*

 Ir, the Lord the searcher of all hearts knoweth, that when these Sermons were first preached, it was neuer once intended that they should come to the presse. And therefore the whole discourse was so framed both for matter and manner, as might best fit the capacitie and necessitie of the present auditors. But since some of the ordinarie hearers had published their notes (as themselves could gather them in the time of the Sermon) without our knowledge or consent, and many faults were escaped in writing and printing, which by due care and foresight might haue bene preuenied: therefore both for our clearing, and the better satisfying of the Christian reader, wee were compelled to renew and refine the whole treatise. Wherein we haue ioyntly laboured (as neere as we could) to set downe euery thing, without addition or detraction, as it was first deliuered in the publique ministerie.

Many reasons there are, which moue vs to dedicate these our poore labours vnto your worship.

First, to testifie our vntained thankfulnesse for all the fauours which we haue receiued at your hands, for the space almost of these twenty yeares. VVherein you haue alwaies shewed your selfe as willing to ayde & defend vs in our iust cause, as you were carefull to make choise of vs, at the first, to our places.

Secondly, because we know not how soone we shall finish the dayes of our Ministerie, we thought it our dutie to giue some taste, and to leaue some testimonie thereof vnto the

*The Epistle Dedicatorie.*

world, to witnesse your godly desire to discharge the trust committed vnto you, and our faithfull indeuours to performe the duty belonging vnto vs.

Lastly, for that your selfe hauing formerly heard what-foeuer is here set downe in writing, & also hauing thoroughly knowne the manner of our doctrine and conuersations, you are best able euen of your owne knowledge to make our defence to any that shall vniustly except against vs.

We haue annexed vnto this treatise the greatest part of an exact and pithy Catechisme, made by a godly learned friend of yours; that such as are wearied with the larger discourse vpon the commaundements, may here be refreshed by a compendious abridgement of all the substantiall points of religion.

The name of the Author, as also some pointes of the booke, we haue purposely suppressed. But wee hope herein that we haue neither wronged him, nor others. For the excellencie of the worke will easily manifest the workman: and that which is omitted now, shall (by the grace of God) be fully supplied and published hereafter.

And thus with dewe acknowledgment of the manifold comforts receiued from your selfe, and the good Lady your faithfull wife, we commit you and all yours to the mercifull protection of almighty God: beseeching him so to multiply his graces vpon you, that you may see many good and happy dayes in this life, and inherit euerlasting blessednesse in that which is to come. *Hannwell, the 15. of September, 1604.*

*Your worships much bound, and in all  
Christian duties to be commanded,*

JOHN DOD, Robert Cleaver.



A friendly counsell to the Christian Reader,  
touching the Author and his booke.

**R** Eader, we happy are that live, in this blest age of light,  
 When by Gods grace and gifts to men, Christs gospel shineth bright:  
 And happy sure, in mine esteeme, are those that pastors haue,  
 Who faithfully will ope Gods law, in loue their soules to saue;  
 That will mens very hidden faults make knowne unto their heart,  
 Their owne worth that disclaime they may and find in Christ a part.  
 Such faithfull paines shall conuert soules by God Almighty strength;  
 When blind and laxe faithlesse droanes shall be steet, at length,  
 To be the troublers of the state, chuse workers of all woe, (1.K.18.18.)  
 To King, to church to common-wealth, as sworne true to mans foe.  
 If then thou live in such a place, where God such guide doth giue,  
 Oh blesse his name, attend his voice, obey his law and liue;  
 But if in place thou hast abode where ignorance darke doth raigne.  
 I wish thee further seeke for truth, or there do not remaine.  
 For why (alas!) where vision failes the people perish must;  
 And soule, not good for want of truth, to hell, when corps to dust.  
 But yet if that to Christ thou would'st, in this darke shade of night,  
 See here a little starre God sends, in loue to giue thee light;  
 A mirror of Gods perfect law, whereby thou sinne may'st see,  
 And seeing shun, and flie to Christ, that he may couer thee.  
 This will pull downe thy popish pride of meriting conceits,  
 Of able strength to keepe Gods law, and such like deepe deceits  
 Of iugling Satan, blinding soules, and keeping men in sinne,  
 And yet bewitching them to hope, beauen by workes to winne.  
 Ye farther yet, if so thou wilt choose this to be thy guide,  
 Leade thee it will in perfect path, thv feet shall neuer slide:  
 Or if thou slip, recover thee it will, if erre, recall;

} Math. 19  
 } 16.  
 } Act. 10.  
 } 17.  
 } 1. Cor. 14.

} 2. Tim. 2. 21  
 } Hose. 4. 6  
 } Mala. 2. 2  
 } Ezek. 34

Prou. 19. 17.  
 Prou. 19. 2.  
 2. Thess. 1. 8

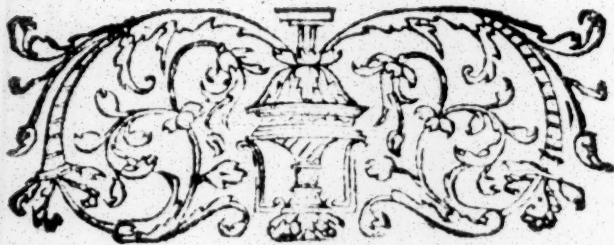


## A friendly counsell to the Christian Reader, &c.

uk. 13

If feeble, strengthen and preserve, at least, from sinall fall.  
And what then, though gainst authors mind, it first appear'd in sight,  
By noters hand, in ruder tyre compos'd, and homely dight?  
Yet marke herein a work of God, bringing to publike view  
Of many, what intended was for private good of few;  
And now reuis'd by authors eye, and faults of print correct,  
In grave and sober modest weede, not varisly bedect.  
Receive in love this holy worke: by which if good thou find,  
Let God have praise for all; yet to his servant thus bebind,  
To wish that still his life may be, to Gods most glorious praise,  
To Churches good and Christians soj, with length of happy daies,  
And that some other of his workes, some few of mansfold,  
As on S. Iohns *Apocalypse*, or Iames, we may behold:  
Which if he faile to polish and impart, while life doth last,  
He may be sure imperfect will abroad be after cast,  
As Greenhams were, and better so, then church loose such treasure,  
But let us rather wish hereto, he may haue munde and leasure.

E. C.





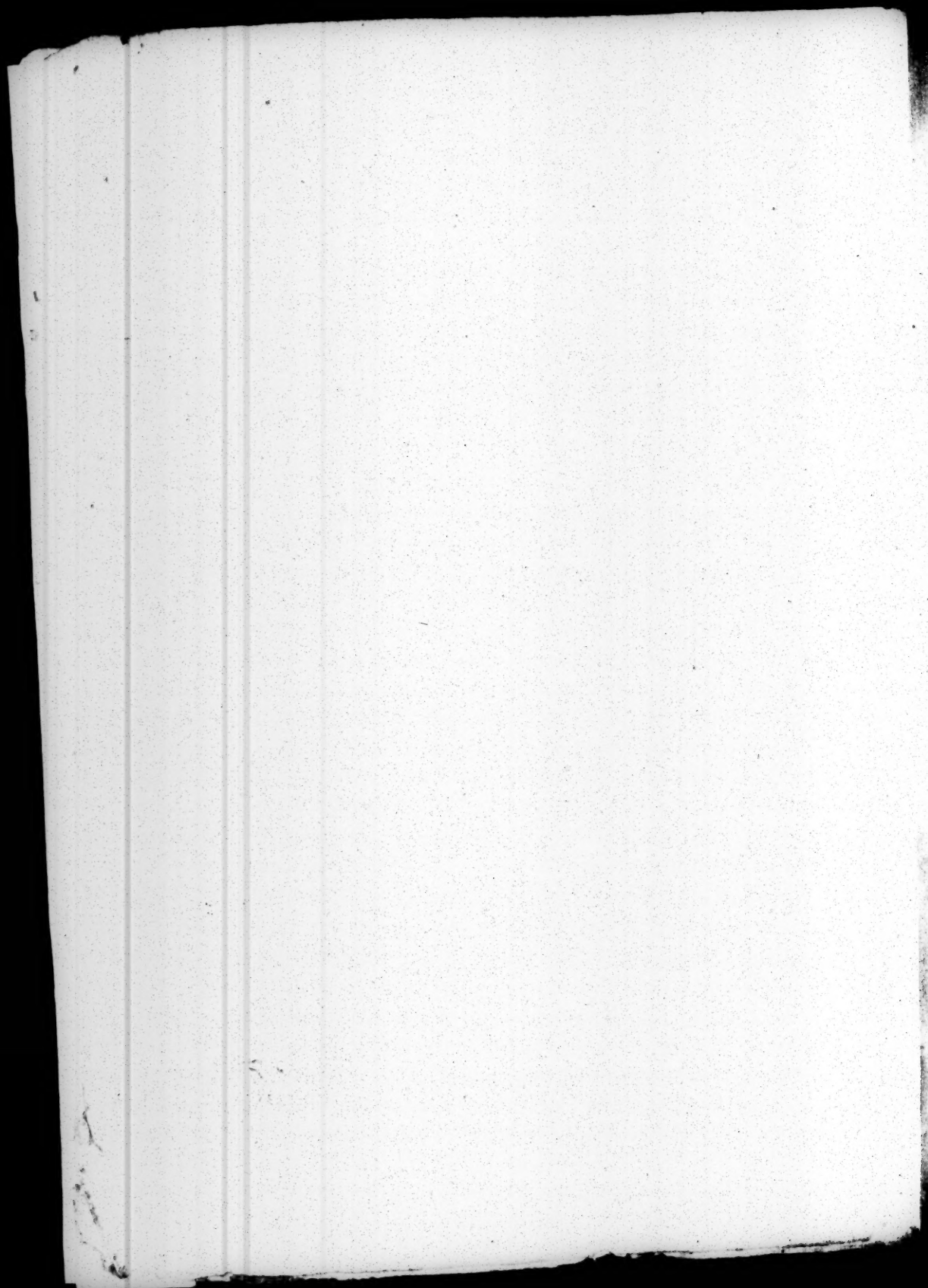
## Of painefull Pastors and their flockes.

**W**hen silly sheepe, by skilfull shepheards crooke,  
In pastures faire and greene are duly fed,  
Led all along by some sweet running brooke,  
Like Christall streames from flowing fountaines head,  
In safety such may feede and nothing dread.  
A blessed shepheard hee, that sheepe so feedeth,  
Many a sheepe (God wot) such shepheard needeth.

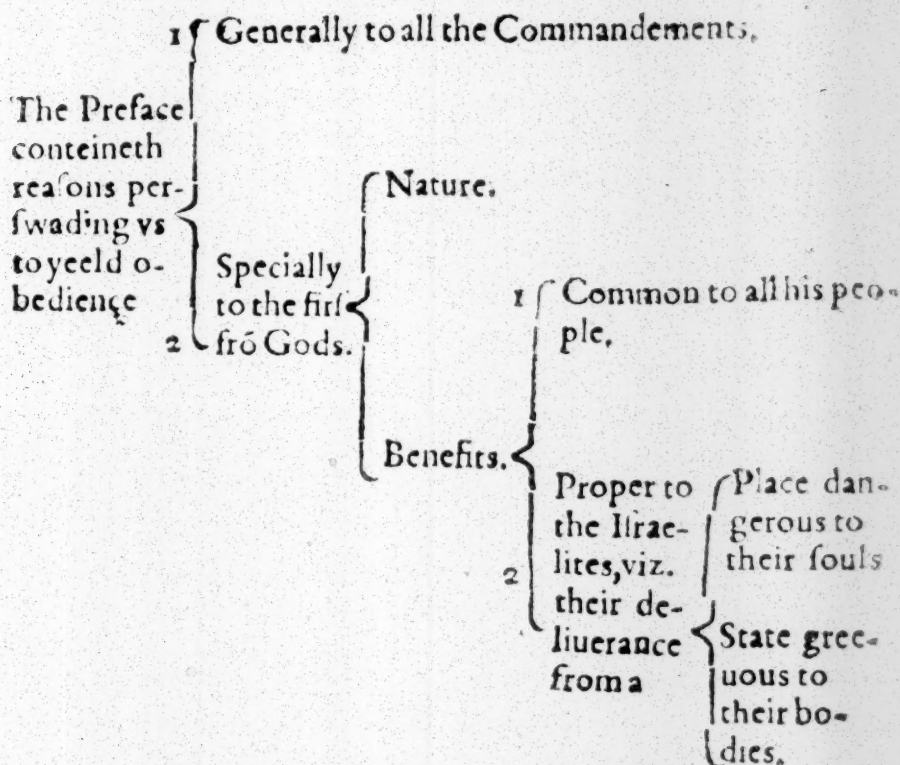
Keepe on your course good shepheards, tend your fold:  
No season slip, soules of your sheepe to gaine,  
In parching sun-shine, nor night pinching cold.  
Greater reward shall be for greater paine.  
Heel'e pay your hire, which for his sheepe was slaine.  
They that win soules, like starres (by Gods assent)  
Eternally shall shine in firmament.

W. K.





## The Preface.



Exod. 20. 1.

*God spake all these words & said, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.*

**T**HESE words containe a preparation, to stirre vs vp with all care, and conscience to keepe the law of God; which partly concerneth the obseruing of all the commandements ingenerall, and more specially ths keeping of the first. That preparatiue which pertaineth to all, is in these wordes (*God spake*) that is, that seeing they haue God for their author, and immediate teacher of

B them,



them, euen by his owne voice; therefore we must settle our selues to obey them without resistance, or gaine-saying. That which belongeth to the first, is drawne, first from the nature of God, being *Iehoua*, which signifieth his essence, and being incommunicable to any creature; and secondly from his benefites, either generall, in these words (*Thy God*) that is, one that haue bound my selfe in covenant with thee, to bee thine, to deliuer thee from all euils of soule and bodie, and to do thee all good, for this life, and that which is to come: or else speciall, in the last words (*which haue brought thee out of the land of Egypt*) signifying, that he had shewed, and proued himselfe to be their God, by drawing them out of that place, which was wholly addicted to Idolatry & superstition: and out of that condition and state which was full of miserie and bondage. Since therefore this wonderfull deliuerance doth abundantly testifie his loue, and goodnesse toward them; therefore they should wholly submit themselues vnto him, & acknowledge him, and him onely, to be their God.

*God spake all these Words.*

God is after a  
peculiar manner  
the author of the  
10. Commande-  
ments.

IN that he bringeth in the author of the words, saying (God spake them) we are taught, that God is after a peculiar manner the author of the ten commandments. As all Scripture is to be regarded, as proceeding from God, so more neerely these tenne words, because they be after a more speciall sort his words.

That this is so, it is proued plainly in *Deut*, 5, 22. where *Moses*, hauing repeated this law, sets downe two priuiledges that it had aboue all other Scripture, to win the more authoritie vnto it.

First he saith, *These words the Lord spake vnto all your multitude*: noting this vnto them, that whereas the ceremoniall, and iudiciall lawes were deliuered by the Ministerie of Angels, and the other Scriptures by the meanes of the men of God the Prophets; these words, and these commandments, God himselfe, in his owne person, full of maiestie and terror, accompanied with his glorious Angels, in a flame offire, did pronounce so terribly in the hearing of them all, as that they trembled, and came to *Moses* requesting him that they might no more heare God speaking

on

on this manner: for if they did, assuredly they should dy for feare. Wherefore, in this first regard they must be exceedingly reuerenced, becaule Gods owne voice did speake them.

Secondly for the writing of them, they were not written as other Scriptures, (which Saint *Peter* saith, Holy men of God wrot according to the instinct of Gods holy spirit) but God himselfe did write them, with his owne finger; not vsing thereto either men or Angels, as instruments. Yea, at the first also himselfe made the tables wherein they were written, that there might be nothing in them but onely the immediate worke of God: but afterward, when *Moses* brake them before the *Israelites* that had made the golden calfe, therby to shew that they by their Idolatrie had broken the couenant, and were worthie to be cast off, then though God did bid *Moses* make the second tables, yet himselfe wrot the law, not vsing thereto the ministerie of anie of his creatures; shewing that in this regard they be more specially Gods words, and so more to be regarded.

And beside this testimonie, diuers reasons may be vsed, to shew that these are Gods owne will and words after an extraordinary manner.

For the wonderfull and perfect holinesse, that is contained in them, sheweth who is the maker of them: because there is no good duty, which God bound *Adam* to performe, but is comprehended and commanded in one of these: and there is no sin, that we are bound to abstaine from and eschew, which is not forbidden in some one of these ten words. It was about the wit of men or Angels, to containe in so few words the whole perfection of our dutie, to God, and man.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily something is to be added to them, that was not before thought vpon, & some things to be taken away which now more experience hath taught not to be so profitable; so that yet they stand in need still of renewing and mending: but this law is so absolute, and doth set out so full and complete a righteousness, that if one could fulfill them all, he should be fully acceptable vnto God, and needed not fly to Christ to be his Redeemer. For indeed this meeteth with all sins, yea with the first

Act. 14. 17.  
Rom. 2. 15.

& least motiōs: as *Paul* saith, that he had not known that lust (meaning the motions of originall concupiscence) had been sinne, but that the law saith (*thou shalt not lust*). And as their perfection of holinesse dooth witnesse sufficiently, from what an one they had their beginning; so further this will proue them to be the words of God, because they be written & engraue in euery mans conscience: so that let wicked men strue, & labour, and do what they can to make themselves Atheists, yet it will not be, they cannot blot out Gods writing. These laws stick imprinted in their harts and soules, so firmly, that they cannot be remoued. For as *Paul* saith, God hath not left himselfe without witnesse: but in euery mans bosome, and euerie ones nature, hath planted so much of his law, as will serue to leaue them without excuse, and to condemne them. For who is there among the most prophane men, whose soule doth not constrain him, euen against his will, sometimes to confesse that there is a God, & one onely true God, and that this God is to be worshipped also by such meanes, as himselfe hath appointed, and that he is not to be blasphemed, nor his name to be abused; but that he is to be reuerenced, and that some time is to be set apart & cōsecrated to his worship. Who can race these laws out of their owne consciences, though they do what they can, & strue neuer so much to extinguish this naturall light?

So for the second table, what mans nature dooth not tell him that there is an order of gouernmēt among men, which must not, nor cannot without sin be violated? And so, heathen & vngodly men, hauing committed murther, were not able to stand before the furie of their owne consciences, but were in a cōtinuall chafe and vexation: which sheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we must not kill. And for vnclean persons & adulterers, though in time of their prosperitie they haue soothed vp themselves, and hardned their owne hearts by liuing in pleasure, and giuing themselves to idlenesse, and the lusts of their flesh, and so seemed to wipe out this law: yet in miserie, when anie afflictiō hath awakened their drowsie harts, this would giue thē no rest, neither durst they abide the face of their owne consciences, but were driuen to acknowledge the filthinesse of their sins. And so in the rest of the commandements.

Further-



Furthermore, all the punishments that are at anie time inflicted vpon the world, haue come from the disobedience against this law; and all the mercies and benefits that men inioy, proceed from the obedience yeelded to it. For when God sets down his curses and his blessings, do they not run thus? If thou obserue and keep these Commandements, then thou shalt be blessed, in soule, in body, in children, in cattell, in field, in all things thou putttest thine hand vnto. Contrariwise, if thou wilt not obey, but neglectest them, then shalt thou be cursed in all things. Deut, 28.

Lasty, Christ himselfe came into the World to keepe these lawes. For they require a perfect and absolute obedience, as they are perfect: which seeing no man could do, therefore Christ took our flesh vpon him to fulfill them; that as *Adam* by his disobedience had cast vs out of Paradise, so he by his obedience might bring vs into heauen: and he came not onely to performe them himselfe fully, but also to make his saints able to obey the, though not in perfection, and without anie defect, (for that only he himselfe can do) yet in truth and sinceritie: for that he requireth of all his members.

Since therefore God hath had such speciall regard in deliuering these lawes, we must hence learne, with all reuerence to hearken vnto them, and willingly to beare the admonitions and rebukes that are contained in them: whosoever we be, and whatsoever he is that applieth them and speaketh them vnto vs. And in so doing, we shall in truth shew our selues to belecue, that God is the author of these words, if we can be content to endure that these precepts should be pressed & vrged vpon vs, though by one that is our inferior, and baser in outward respects than our selues. When *Ehud*, a man of meane note, came to a Heathenish king & barbarous tyrant, bringing a message from God, he arose from his throne to attend vnto it. *Ind. 3. 20.* Yea when wicked *Baalam* was to utter the word of God vnto proud king *Baalack*, he was commanded to stand vp to heare the parable, *Num. 23. 18.* If then this Heathen King was to giue reuerence vnto the message of God altogether against himselfe, being also deliuered by so wicked a messenger: much more ought we with all feare & thankfulnessse to imbrace these lawes, which the most holy God deliuered in his



owne person, and that for the greatest good and saluation of all that receiue them. And this affection was in *Iob*, as he testifieth of himselfe in his 31, chap, 33, ver. that though he was a man of such wealth and authoritie, as that he could haue made afraid a great multitude, and could haue crushed him by his power: yet the poorest, and most contemptible might haue dealt with him; and if they had seene anie fault in him (as who liueth so iustly, but sometimes those that be about him may see infirmities in him?) & had come to tell him that he had broken the lawe of God, he would haue been quiet and milde, and so farre from fearing them with rough words, as that himselfe would feare before God, and labor to get pardon. He would not chafe with those that brought Gods rebukes vnto him, and say, What haue you to do to meddle with me? who gaue you authority to control your betters? but, controlling himselfe, kept within his owne doores, to humble his soule before God, and to seeke reconciliation with him.

The like may we see in that holy Man *Dauid*, who, though he was a king, annointed at Gods appointment, and a Prophet of excellent gifts, a valiant Warriour, and had foure hundred men well appointed waiting on him: yet when *Abigail*, a woman and meane in comparison of him, came alone & brought with her the sword of the spirit, the law of God, that it was not lawfull for him to commit murther, and to reuenge his owne cause. What though *Nabal* had done iniurie? she denieth not but he was (as his name signified) a foole, and the foole had done foolishly; yet she would know of *Dauid*, whether he might lawfully kill one in his owne priuate reuenge contrarie to the law of God.

Now when *Dauid* seeth that she cometh so well appointed, and brings such strong reasons, & that he could not rush on *Nabal's* blood, but he should rush vpon the sword of God; he leaueth off, and thanks her for her good counsell. So that when shee brought the law of God for her warrant, this was so good a warrant, as that *Dauid* durst not but yeeld vnto it.

Contrary to this, was the practise of *Amaziah*, that, whē he most absurdly had taken and set vp the gods of the Edomits, and God sent the Prophet to tell him that he had dealt foolishly, to worship those gods that could not saue their owne people out of his hands;

hands: hee now, could not beare this, but begins to mocke and threat. Who, saith he, I pray you, made you of the kings counsell? Are you become a counsellour now to tell the king what hee hath to do? hold your peace, least you be smitten.

The Prophet seeing him to despise the rebuke of God, would not bestow so much labour, as to giue him any more admonition: but, well, saith he, I will hold my peace as you bid me; but know, that thou shalt surely perish, because thou hast done this thing, and not harkened to my counsell. Though it was foolish and naught in him to do that thing, yet if he could haue harkened to the Prophet of God bringing the law of God, he had been on the mending hand, and all would haue been well: but when he would do sinfully, and withall refuse to be admonished, then he must needs be destroyed. And so he was shortly after, most fearefully, and strangely, by the hand of God, and neither his kingdome, nor his wealth, nor anie thing could keepe off the iudgment of God, and destruction from him.

So then, will we shew that we do in truth beleue, that these be the words of God? then must we, when anie man shall presse anie of these lawes vnto vs, streight waies yeeld and stoope vnto them, & then indeed we confesse that God spake all these words. But if we begin to shift, and cloake, and colour, and distinguish, then we declare euidently, that our heart is not perswaded that God is the author of them.

Secondly, we may learne, not to be affraid or ashamed to stand for them, as also to practise them in our liues, though the Atheists and prophane sinners of the world, mocke and scoffe at vs neuer so much for the same. For what need we be ashamed to maintaine those words, which God himselfe was not ashamed in his owne person to speake? and whereof Christ saith, He that is *ashamed of* Marke, 8.38. *me, and my words, before men in this world, I will be ashamed of him before my Father in the world to come.* If God had but sent his Angels vnto vs with anie Commandement, the glorie of such messengers should make vs bolde to defend and maintaine the message: but since God did not send an hoste of Angels, but came himselfe in his maiestie, accompanied with all his holy Angels, waiting and attending vpon him, should not we now giue much

more

more reuerence to those things which he spake, and take much more courage to stand for the maintenance of his commandments?

This serueth therefore exceedingly to condemne their dastardinesse, that afeard to keep the Sabbath, or to do anie such dutie, because they should be counted Puritanes. But is it not better that men should hate vs without cause, then that God should haue a quarrell against vs vpon a iust cause?

Is it not much better that they should scoffe at vs for good, then that God should plague vs for euill? What a shame is it therefore for vs, that when we heare wicked heretiques speaking against the law of God, and prophane Atheists breaking his law, and blaspheming his name, we should hold downe our heads, & become mute, as though it were a matter of some great discredit for vs, to speake for that which God himselfe, in his owne person, hath so highly recommended vnto vs?

- 3 Thirdly, this serues to teach vs to keepe this lawe spiritually, because it is spirituall: for such as God is that made the law, such is that lawe which hee made. It reacheth therefore to the inward parts of euerie man, and lyeth close vpon his conscience. And indeede in this it dooth especially differ from the lawes of men; for they doe tye the hand, and the tongue, and the foote, to the good-abearing, and take notice if anie of these be faultie against them: but they meddle not with the heart, and make no question of the inward motions of the soule, because man can bring in no prooffe of the breach of such a lawe, neither can he haue anie witnesse against the inward corruptions. But God searcheth the hearts and tryeth the reines, & entreth into the secrets of the soule: & therefore he cōmands vs to loue him with all our heart, and with all our soule: not contented with such a loue onely, as is declared by the outward behauiour of the body. And so for our neighbour, he cōmandeth vs to loue him not outwardly only, in salutation, courtesie, and good speeches: but inwardly also as our selues, that is, in truth, constantly, feruently, and without guile and dissimulation. Therefore all the obedience performed to God must proceed from within, and come from the heart, else it shall be no whit acceptable to him: that which groweth



groweth without, if it come not from the roote of sinceritie within, shall afford no comfort to our selues: but if we will that our outward obedience bring forth any fruit to our owne soules, or glory to God, we must looke that it haue it beginning frō an vpright, sound, and faithfull heart. Now, then our obedience shall be spirituall, when it proceedeth from the soule, & is done to a good end: but whatsoeuer is done for merit, as the Papists doe, or for vaine glory, as the Scribes and Pharises did; this is not spirituall, this proceedeth not from the loue of God, but from selfe-loue: this is a reflectiue kind of friendship, that maketh vs doe something vnto others, that they may recompence vs againe, with the like or a berter reward. But then is our obedience true and vpright, when it commeth from a good heart, with desire and purpose to shew our obedience to God, and our loue to men.

*All these words,*

**G**od spake not the first Commandement only, nor the second, or third, and left there: but he spake them all; and gaue as strict a charge to keepe euery one, as anie one; and no one was vttered by Gods voice, or written with his owne finger, more then other. Whence is to be learned, that whosoever will haue any true comfort by his obedience to Gods law, must not content himselfe to looke to one, or two; but must make conscience, and haue a care to keepe them all and euery one. First, because he that is the author of one, is the author also of all the rest; and he that hath promised a reward for keeping one, hath promised a reward also for keeping all: & he that threatneth to punish the offender, doth not say, if thou break this, or that, thou shalt be cursed: but he that continueth not in all without exception, is accursed; and liuing, and allowing himselfe in the breach of anie one, shall be sure to beare the wrath of God, as guilty of all. For he that doth many good things, and yet alloweth himselfe to be disobedient but in anie one thing, stands in danger to reuolt continually, and to become a wicked and open persecuter. As this was *Herods* case, he did many things according to *Iohns* preaching, and did heare him gladly, and for other duties was reasonable willing to be ruled: but for the seauenth he must needs haue a gappe, and hee

*Doct.*

*Reas. 1.*

2

*Iames 2, 10.*

3

*Mark 6, 22.*



kept this for certaine, that let all the Preachers in the world say what they would, he would not be brought to leaue his incest, nor to part with his brothers wife. Therefore we see how soone he fell to breake, first, the third cōmandement, in swearing to that light and wanton woman, to giue her whatsoeuer she should aske, and then also he grew to persecute *Iohn*, & cut off his head: so taking liberty to himselfe to breake the seauenth commandement, he cast off all care & regard of the rest: So the yong man in the Gospel, he thought himselfe in a good forwardnes to heauen, & indeede he had done many things, and many good parts were in him, so that Christ himselfe did loue him: but when Christ had told him that one thing was lacking, and that he must sell all that he had, and if he did so, he should be no looser, (for hee should haue an inheritance) but then he must know where his inheritance should lie, & whence he must look for his reuenues, namely from heauen; thē he looked sadly, & went his way. He could haue been content to haue had that inheritance, that Christ spake of, so that hee might keep his earthly possessions too: but if the question were, whether he would take heauen, or earth, he chose rather to leaue heauen, then to part with earth. So that he that liueth wittingly & purposely in the breach of any one cōmandement, fallēs away frō the rest: as contrarily he that hath respect to all the commandements, is sure that he shall neuer be confounded. *Pf. 119.6.* And so *Iames* saith, *Cap. 2. v. 10.* *He that keepeth all, and breaketh one, is guilty of all:* not meaning that if one through infirmity slip into any fault, hee was straight way guilty of the whole law, (for it may be truly said, that he, that breaketh all, through weaknes, not allowing himselfe in it, but struiuing against it, and crauing pardon, is guilty of none) but this he meaneth, that whosoever seemeth to keepe all the other commandements, and yet will willingly maintaine, and beare with himselfe in the breach of one, hee did neuer performe any true obedience vnto any. Though one be no thiefe, yet if he be a sabbath breaker, he breaketh the whole law. For if one aske him, why do not you commit adultery? and he say, because God commandeth that I should not, then he would keepe the sabbath also, for they be both alike the commandements of God: but if it be not because God commandeth, then he doth not obey the law, but

serue

*Math. 19. 21*

terue himselfe. Therefore hee that makes no conscience of all Gods lawes, hath no soundnes & fidelity in him, because he doth not remember that God spake all these words.

The vse of this is, first to confute Popish religion, and to proue Vse. 1.  
that they be altogether carnall, and sinfull people, & make no conscience of any law of God; because, for the second cōmandement, they do wholly allow themselves to break that: for the scope & sum of that cōmandement is, that we should serue God, not according to our owne inuention, but according to his will: but for their religion, what is it but a meere deuise of mens braines? and what doth it consist of, but of the precepts of men? For where doth the word of God teach them to make Images lay-mens bookes? nay, doth not God directly call them teacher of lies? And what war. Habac. 2, 18.  
rant haue they for their Masses & pilgrimages, & such other stuffe, wherewith their religion is pestered? Therefore they be hypocrits, & make no cōscience of any of Gods cōmandements. And most of them haue no care of the sabbath, but haue more regard of their Idol holy-dayes, which the Pope hath appointed, then of the sabbath day, which God hath cōmanded. So, for most carnall professors among vs, who almost is there that regardeth the sabbath & feareth to break it, any further then the law of man will take hold of them? and some be afraid, least, if it be knowne, they should be reprobued for it publicquely, and the minister would let them heare of it in the church. But if they could keepe themselves close from the magistrate, & minister, would not most men willingly be following their businesse that day? This is to proclaime themselves hypocrites, and that they haue no feare of God, nor regard of him in their hearts. Oh but they hope they are good Christians, & do keep the law of God, for they doe not steale, nor sweare, nor lie: but do they not know that God spake all these words, & therefore he hath no sound hart, that addicteeth not himselfe to keepe them all.

This must teach vs also, that when wee see that God doth not blesse vs according to his promises made to those that feare him, then we must examine our selues diligently concerning our obedience to this his law; whether we liue not in some sinne, or whether some old sin lie not in vs, which hath neuer been repented of:

Gen. 35.

for certainly God layeth no punishment vpon vs, but only for contempt, or neglect of his law. Wherefore when he strikes vs, we must begin to examine our obedience. So did *Jacob* in *Genesis*, when his sonnes *Simon* and *Leui* had committed that cruell fact, and he was therefore become odious in the sight of the people of the land: then he knows that there could not be such trouble without, if all were well within. Therefore he begins to search his family, and to see how all things went there, and then he perceiueth presently the cause of all these stirs: for his house was stained with Idolatrie, his wife had gotten her fathers Idols, and many of his people were infected with superstition. The no wonder, though there were such troubles abroad, when there was such disorder at home. Therefore he purgeth his house of all this filthinesse, and burieth all these Idols in the ground, that they might neuer hurt him or anie of his, anie more. Also this serueth for the singular comfort of all Gods Children, That sith all these be Gods Commandements, euen all, as well as one; therfore they shall haue power also to obey them all, as well as one. For that God that hath enabled vs to keepe some, can as well strengthen vs to keepe all the rest: because that power which we haue to obey one, is not from our selues, but from the worke of God in vs. And indeed God doth not giue vs these lawes, that we should imagine we can obey them our selues, but that (seeing our owne wants) we should go to him for helpe. Why then should not euery Christian hope to be able to yeeld obedience to God, in whatsoever God commandeth him? As God witnesseth this of *Dauid*, that he was a man after his owne heart in all things, saue in the matter of *Uriah*: for there he sinned presumptuously, his heart was vpright in all things else. And likewise as it is spoken of *Zachary* and *Elizabeth*, that they were perfect & vnblameable in all things: (not that they were quit from all infirmities, or had not their faults as well as other saints, but they were vpright and sincere, their heart was true with God) euen so God can & will giue grace vnto all his, to obey euery one of his comandements with a true and vpright obedience. So that no man ought to discourage himselfe, Oh for other things I haue some hope that I shall overcome them: but I shall neuer get the better of this or that sinne while I

liue.



live. Well then, other sins, you hope you can overcome; but whether haue you power to subdue them by anie vertue of your owne, or from the working of Gods spirit in you? If you say from your selfe, then you speake ignorantly and foolishly: for flesh cannot kill anie sinne, this must be the worke onely of GOD: but if you say that Christ Iesus did giue helpe vnto you against them, why should you doubt of victorie against this? He that gaue you ability to ouer-rule your flesh in some things, cannot he giue the like in all? yea, this verie mercie, that he hath giuen you a disposition and power to obey him in one commandement, is a sure testimony to you that he wil do the like in the rest; so that by humble, faithfull, & feruent prayer you craue this grace at his hands. This therefore which he saith, God spake al these words, is a merueilous encouragement to the Saints; that therefore, feeling their wants in anie dutie, they may goe to God and say, Lord, thou art the author of all these commandements alike, and the keeping of them all pertaineth to me as well as to any other: thou knowest O Lord that there is no power in me to obey the least of them; therefore I come now for help and grace from thee, to make me obedient to all as well as thou hast to some; so we shall obtaine grace to keepe euery on, as well as any one.

*I am Iehouah.*

**T**His word signifieth the essence of God, and his absolute perfection in all his attributes. It is expounded in *Hebr. 13.8: Christ yesterday, and to day, and the same for euer*, and *Reu. 1. 4. he that was and is, and is to come*. He that is the selfe same in all his properties euermore, as hauing his being in and of himselfe. It declareth, first, Gods eternity, whereby he differs from all creatures; whereas men and Angels, though they be euerlasting, and so shall haue no ending, yet they be not eternall, for they had a beginning from him, as other things had, but he from none. Also power, and wisdom, and mercie, and iustice, & such other things which are properties in men and Angells, in him are natures; in vs they are weake and imperfect, in him absolute and perfect. Men and Angels are strong, mercifull, iust, patient, true: but he is strength,

mercy, patience, and truth it selfe. in them these things are qualities, and finite, and therefore changeable: in him essentiall and infinite, and consequently vncchangeable.

Vfe. 1.

A. 9. 27. 28.

This must teach vs earnestly to seeke his loue, and fauour, which if we haue, nothing can hurt vs, *for in him we liue, moue, and haue our being*. Hauing his loue, wee haue all power, wisdom, and counsell on our side. If he be perfect in himselfe, and all creatures haue, what euer they haue, from him, what need we feare (he being with vs) what all the creatures can do against vs? seeing that all their power is deriued from him, and vsed at his direction. We see among men, if there be one, whose estate depends wholly vpon his Landlords courtesie, that may put him out, and begger him when he please, how carefull he is to please him, and haue his fauour, least through his displeasure he should be turned out of all. So is it with all the men on earth, they be all Gods tenants, and that at will, no man holdeth any thing by lease for an houre, our breath is not our owne, but his. It is at his appointment what shall become of our soules, and bodies, whether they shall be saued, or damned. And he is such a God, whose anger is an eternall anger, and his wrath an eternall wrath, and his plagues euermlasting plagues: therefore how carefull and diligent should wee be to please him? And then wee shew our selues to beleue his power and infinitnes, when it is our greatest care to seeke his fauour.

Dan. 9. 23.

Secondly, this is for the consolation of Gods children. Is God the same for euer, and that in his dealing to his children? and hath he heretofore vsed his power for their defence? his wisdom for their direction? his mercy for their comfort? then he will do the same still to vs also. Therefore when any of his children haue beene brought into great misery, and that for their sinnes, as *Manasseh* was to that hard case for his great wickednes, yet when hee repented & betooke himselfe to prayer, we see God heard him, & holp him both out of his sin & misery. Did he deale so with him? then the question is whether he be *Iehouah* or not, whether the same for euer without any change. If he be (as sure he is) then he must deliuer vs also when we call vpon him. But are we sure to be deliuered out of this trouble, & to be set out of debt, or temptation if we call vnto God? This we are sure of, that if we cry to God

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he will deliuer vs from our sinne and from the punishment of it, or if the crosse doe hang still vpon vs, he will sweeten it with some spirituall comfort, and strengthen vs that we shall be able to indure it, and so recompence it with heauenly grace, that we shall gain more in the spirit, then we loose in the flesh. But vnlesse that we beleeuethat God is *Iehouah*, and immutable, all the histories of the scripture are made vnprofitable vnto vs, then we haue no vse, nor comfort of those things which we heare and read: as how God blessed *Abraham*, and deliuered *Jacob*, and did many wonderfull things for his people in former time. But if we hold this firmly, that God is the same for euer, this is sure, that whatsoever good thing he did for them, he will doe the like for vs, if we vse the same meanes. So also if any one hath found in himselfe, that at such a time I was in great troubles and terrors, and then I prayed vnto God, and I know that he heard my prayer and helped me. Are you certaine that God did heare you when you cryed heretofore? then you may be farre more sure of this, that if you cry againe he wil heare you againe, else he should not be *Iehouah*. If he haue beene yours once, he is yours still, and will be yours for euer.

This is also for the terror of the wicked; Is God *Iehouah*, constant and vchangeable in his iudgements? then looke what plagues proud persons haue had heretofore, the same shall they haue now, so sure as God is true, vnlesse they repent and get pardon in Christ. Hath God plagued theeues, and adulterers, and prophane persons in former times? he is *Iehouah*, let them looke to it, it is his name and nature to hate and plague them that be such, euerlastingly; vnlesse there be repentance on their part, and pardon on his. Likewise can any one say by experience, I fell into sinne heretofore, and then I got a wound to my conscience, a blot to my name, and hurt to my body: then as sure as the Lord liueth, as sure as God is *Iehouah*, without change; so sure make account to speed as ill in sinning now, as you did before. Many that did steale before, and were brought to shame, and could scarce saue their liues; yet when they are deliuered, will fall to it againe, but yet farre more closely, (as they imagine) and with much greater skill in the Trade; and then they thinke all shall be well.



well. But who found them out before? did not the righteous God, that will reward wicked men according to their wickednes? Then be sure, that as he hath already shewed his power, iustice, and anger against their sinne; so vpon like prouocation hee will doe the like againe. Let not them looke for better successe in their latter finnes then in the former, since God remaineth constant, and is both able, and ready to punish them.

So, some haue plaid the filthy persons, and God hath shewed it to men, to their discredit: will they then fall to it againe and think they can hide it? No, they shall not, for God will reueale it. Though they may thinke God will be carelesse of them, yet hee will not be carelesse of himselfe, and his owne name. As sure as he is *Iehouah* that brought them into the pikes before; so sure, if they turne againe to their filthy vomit, hee will bring them to shame againe; either in this life, to make them repent and iudge themselves: or if not, then sure in the life to come, where the burden shall bee much more heauie, and vnsupportable vpon their conscience, and shall presse them downe to hell. It is a wholesome medicine for such sinners, to come to shame here; that, if it may be, they may be brought to repentance and amendment,

So much for the name of God, *Iehouah*; that hee is without change, or shadow of change: what euer he hath done, he will doe the same for euer.

*Thy God.*

**T**He former argument of obedience was taken from Gods nature, that hee was eternall in iustice to punish sinners, and in mercy to reward his children. Now this is from his goodnes, *I am thy God*: almighty indeed I am, infinite, eternall, and perfect; yet so as that I abase my selfe to take care for thee, to haue a louing heart toward thee, and to be thy father, & to make thee my child, to be thine husband also, and to make thee my spouse; one that haue promised to giue thee all good things, and to remoue all ill things from thee: th is isto be thy God. If God had set down on-ly his infinite Maiestie and greatnes, and his glorious and incom-  
municable



municable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, that he is our God, and giues vs these commandements for our owne benefit, and because he loues vs.

The doctrine hence gathered is, that if euer we will obey God in soundnes, then we must know him to be our God, to haue tender care of vs, to loue vs, and that we shall speed best, when we yeeld most obedience to him. And this reason *Moses* still vrgeth vpon the *Israelites*: Thou must obey him, and heare his voice, for he is the Lord thy God, that loues thee, and careth for thee.

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Reason will shew this: for if we here that God is infinite in power, and do not withall knowe that he is our God, to vse his power for our good, then it makes vs feare, because we know not where to hide our selues from him; when we here his infinite iustice, we quake and tremble: as nothing vexeth the theefe more, then to heare of a iust Iudge, for then he hath no hope of escaping, vnlesse he haue a pardon, and know that the Iudge comes to deliuer him and to do him good. Also when we heare of Gods patience, and goodnes, and mercy: this will be but a vexation to vs, vnlesse we know that he is good and mercifull to vs. This addeth to the greife, To heare that God is good, if we must not feele it. For then the wicked heart objects thus: They preach much that God is mercifull, gracious, &c. But what is this to me, that he is so to others? I am sure he is not so to me, I shall fare neuer the better for it. This vexeth the guiltie conscience, to heare that such good things are laid vp in store for Gods children, & yet he must taste of none of them. As for a begger, that hath nothing, to heare tell of large possessions, and great reuenues that must be left to such and such a one, this is tedious vnto him, & makes his misery more bitter; and in this case, they count it bootlesse to pray, and as for giuing of thanks they want matter and arguments. So that nothing can moue or allure vs to seeke God, till we know that he is good to vs, and will giue vs saluation.

Therefore, if euer we would yeeld any cheerefull obedience to God, let vs labour to feele the truth of that, which God speaketh, That he is our God, our sauiour, & hath done more for vs, then any other can, and therefore we will obey him aboue all.

To this end then, we must examine whether God hath wrought those things in vs, which he doth in those, whose God he is. As first, for God the father, he regenerates, & begets vs anew by the word of truth: then, whether we haue this note in vs or not. Doth the word of God abide in vs: hath the immortall seed made vs new creatures, & began to worke immortality in vs? then conclude, true God is our God.

Secondly, God sheds his loue abroad in the hearts of his children and makes them cry *Abba*, father. This is not so in men: they, when they beget a son, cannot beget a child-like affection in him, but oft times the children be rebellious and stoborne: but if God beget a child to himselfe, by the seed of his word, he makes him affected to him as our father. If then, we haue this affectio to God, that we loue him, as our father, certainly, this is his worke, and we are his children.

Also God the son, Christ Iesus, where he comes, he killeth sin, he abates our lust & worldlinesse, & workes a fresh spring of grace & holinesse: but if we feele no worke of his death in vs, to mortifie our sin, then how can we know that he died for vs? If the power of his resurrection haue had no effect in vs for our sanctifying, how can we beleue that he did rise againe for our iustifying? So, for God the holy ghost, where he cometh, he couinceth the world of sin. Before, a naturall man can say much for his sin, he can defend it, & hath wit to alleage many things for it, & will hold vp his head in maintenance of it: but when Gods spirit entreteth into the heart once, that sets him downe, and makes him he cannot looke vp, till he haue confessed his sin, and craued pardon, & bene aflamed of it thoroughly. But many there be, that would be thought to haue Gods spirit, yet will not be reprobued: but that is verified of them, that is spoken of the foolle in the *Prou. 27, 22*, *Bray a felle in a mortar, as what is brayed with a pestell, yet will not he depart from his folly.* But if Gods spirit reprove thee, & checke thee for thy sin, & make thee feare: blessed art thou, for God is thy God.

Oh but I am more troubled and terrified now, then I was before. True: and it must be so. For Gods spirit, where it takes place, must needes conuince men of sin. For it is not, as many thinke, a matter of wit, to stand in defence of sin, and to be able to speake for

for a bad thing, but it is a matter of lust; for where lust hath dominion, it whets the wit to speake for it, and the diuell helps: but if Gods spirit come once, it driues to a plaine confession, and casts down sathans dominion, and then lust ruleth the wit no more. Also the fruits of the spirit are loue, ioy, peace, &c. Then try thy selfe in these things; not by beautie and strength (for a bull or a lyon is stronger then a man, & manie other beasts too) but if one haue patience, and gentlenes, & a moderate spirit to adorne his mind, these be sure signes of Gods spirit. Also the holy Ghost makes vs able to cry *Abba* father; it makes vs able to breath out our requests vnto God, & to pour out our supplications before the most high: if we haue this spirit of prayer, then it is plain the holy ghost is ours. So that, if God the father haue regenerated vs, & Christ haue killed our sins, & the holy ghost haue made vs ashamed of them, & to confesse them, likewise if it worke in vs loue, and patience & moderation of our affections, and make vs able to pray vnto God, then God is our God, & this will make vs obey: but if this be shaken, all is shaken, for this is the foundation of obedience.

Gal, 5, 22.

Rom, 8, 15.

But men will say they haue a faith, and belecue in God: which if they had, it would bring forth obedience, and haue works. For how can they choose but obey God, if they hold this for sure, that God loueth and regardeth them, & will giue them a reward for euery good thing that they do. And this euery one must hold that will say, God is my God.

And heare is to be reprobued the iniurious dealing of the papists: who, as themselves are iustly debarred from the assurance of Gods mercie, because they rest on their owne merits, so would they deprive al others of the comfort of perseuerance, making this a certaine point of their religion, that no man stands certaine of saluation: and by this meanes, they hinder men from cheerefull obedience, and cut off all sound thankfulnesse.

*Which brought thee out of the land of  
Egypt, out of the house of bondage.*

**N**OW he proues himselfe to be their God, because hee had done so wonderful things for them, in their maruelous deliuerance, that though *Pharaoh* & all *Egypt* was against them, & (which was worst of all) their owne beliefe, yet God brake through all, and set them free.



## The Preface.

Out of the land of Egypt.

**T**His *Egypt* was a countrey subiect to much Idolatry & superstition, and therefore exceeding dangerous, to dwell in, *Ezek.* 20. 7, 8. In which respect, *Rome* is compared vnto it, as to *Sodom* for filthinesse, *Apoc.* 11. 8. Hence we learne, that it is a great fauour of God, to be deliuered from Idolatrous places. Though they had enioyed there, as great commodities for their bodies, as they were pressed with burdens, and bondage, yet this were a preferment, to be drawne out of such perill for their soules. *Ioshua*, 24. 2, 3. reckons it among the principall, and memorable mercies of God to *Abraham*, that he brought him out of *Ur* of the *Chaldeans*, where his aunccestors serued strange Gods: yet it was a country very fertile, and delightfull, wherein his kindred and acquaintance dwelt, & his owne natiue soyle, wherein he had bene borne and bred. For they that conuerse and abide in such places, are in danger to be corrupted with that pestilent cōtagion, *Apoc.* 18. 4. as these had bene, as appeareth by the golden calfe, which they were so ready to make in the wilderness: or else they must daily vex their owne soules, and be vexed by others, as *Lot* was for their corporall vncleannesse in *Sodom*.

**¶** And therefore iust cause haue we to magnifie the name of our gracious God, who hath freed vs from as great a perill with lesse difficulty and more ease. We are translated out of *Egypt*, and *Babell*, yet without trauaile or iourney. Our places are swept from that vncleannesse at home, and *Ierusalem* is come to be scituate in our land amongst vs.

**¶** This also serues much for the reproofe of them that only look to their bodies & present estate, without any regard to their soules: and therefore whether soeuer their commodities leade them, there they plant themselves. Be the townes or families neuer so superstitious, that is not respected: so that gaine and honour may arise to them from thence, there they will dwell, and there they will match their children: But *Abraham*, *Gene.* 24. 8, was most carefull to auoide this, as appeareth by his charge to his seruant, Beware thou bring not my son backe to the country, from whence I came.

That was the land of his natiuity, where himselfe had bin borne, and brought vp, there dwelt his countrey-men, acquaintance, friends

Doa.  
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friends, & yet he would not suffer his Son to be there planted, from whence he himselfe had been transplanted: not because there was no likely hood of wealth or liuing, but because there was perill of sinfulness and infection, as he well knew by former experience in himselfe and his aunccestors. And therefore the very motion of reducing *Isack* backe thither moued him to giue so earnest a charge to his seruant, to be very wary to auoide it. As if he should haue said, so far as thou dost respect thy dutie towards me, so far as thou meanest to discharge the trust committed to thee, so far as thou bearest any loue or tender affection to my Son, so heedfully looke to this, to make no conclusion for *Isaac* to returne into those countries.

*Out of the house of bondage.*

**I**N that God deliuered them from this bondage, notwithstanding the extremitie of it, this doctrine is gathered, That whatsoever miserie Gods children be in, yet he will deliuer them: for this is not written for them, but for vs.

*Doct.*  
God will deli-  
uer his children  
out of all mis-  
eries.

They were vnder a long and strong affliction for many yeares space, vnder tyrants, that whipt their bodies, and scourged them, and put them to labour about their strength, and (which was a most intollerable vexation) made the parents drowne their owne children. None euer intreated any so spightfully as they were vsed, yet we see God deliuered them. So in the psalme hee saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor mony, for of that they are oft times bare enough, nor friends, for sometime they haue none, neither yet their strength, for they are often weakned & brought full lowe: but God will deliuer them. Let men get righteousness, and faith, and the spirit of prayer, though they were in an yron fornace vnder *Pharaoh* his tyrannie, in an house of bondage: let them but crie, and from thence God will deliuer them.

So in *Esters* time, a wonderfull affliction it was, that the day of execution was appointed, when all the godly should be put to the sword, not one to be left aliue. But now, when they could crie vnto God, and had none else to goe vnto but him, and him they would goe vnto, and trust vpon him, knowing that hee could helpe them, if he would, and would also for his promise sake deliuer them: then wee see, the day that was appointed for their sor-

row, turned to their ioy; that which was thought to bring destruction vpon them, brought destruction vpon their enemies; and the day of their most extreame captiuitie preoued to be the day of their most ioyfull deliuerance.

Reason.

Heb. 12. 10.

Ps. 125. 3.

And it must needs be so: for else God should loose the end of his corrections, for he corrects them to make them partakers of his holinesse. But, if he should suffer them to pine away, and to cate vpon their hearts with greife, this would not make them more holy, but more sinfull, and therefore he saith, he will not let the rod of the wicked lye alwayes vpon the righteous, least he put forth his hand to euill. Noting, that if the godly should be too much afflicted, they could not hold in, but would turne aside to sinfull courses: but God will none of that, for then he should misse of his intent. So he speakes in another place, *Esa. 57. 16*, that he *will not alway chide, lest the spirit should faint before him*: Shewing, that if hee should not moderate the crosses of his Saintes, they would faint, and perish vtterly, and then he should be the looser.

Job. 11. 12.

Heb. 12. 9.

If a man, in taming his Colt, should breake his backe, or otherwise spoyle him, the maister should not only hurt his beast, but also hinder himselfe: in like maner, when God comes to his owne elect, which before their calling *are* (as Job speaketh) *wilde Asses colts*, vntamed, and vnruely, hee will maister them, and humble them, and make them stoope, but hee will not breake, destroy, or consume them: for then the dammage were his owne, he should crosse his owne purpose, which is, to bring them to life,

Therefore Gods children may be assured of comfort, and a happy end shall follow an vncomfortable beginning, a ioyfull deliuey shall come in stead of a greiuous seruitude.

Ite. x.

The vse of this is, to teach vs neuer to faint vnder our crosses and troubles, be they what they will be, neuer be discouraged. God is *Iehouah*, that can helpe, though men will not: yea, though all were against vs, as *Pharaoh* and the Egyptians were against *Israel*, and none would moue the hand to aide vs, yet his helpe is sufficient to preuaile against all. For, hath God deliuered vs from the yoke of sinne and Sathan, and from the bondage of vnruely lusts? and shall not he be able to set vs at libertie from weakewen, that can only oppresse our flesh?

Hath

Hath he remoued the tyranny of sin, which would haue damned our soules? and cannot he giue vs refreshing from the miserie of our bodies? If God deliuer from sin, death, and hell: neuer faint, as though he could not rid vs from outward afflictions: if he hath ouercome the greater, the lesser shall not withstand him. God gaue vs freedome from these things, that are simply euill, (as sinne is) and the cause of all ill: then it is easier to succour vs against those, which are not in themselves, and of their owne nature euill, but often are turned into blessings.

So that, if Christ haue waished vs from our sin, the worst and foremost enemy, (for all the world cannot wash away one sinne) then neuer feare these lesse matters.

Oh, but this makes me doubt, whether I am Gods child or not, because I haue such long & fiery troubles, if God loued me, would he afflict me thus? Then looke to this people heare, they were the best Nation vnder the Sunne, and none so good as *Israel*, euen then, when they were thus pressed vnder *Pharaohs* crueltie. All other people were but as thornes, they were the Rose: other were but harlots, they the Lords Spouse, yet they were afflicted, and that indeede to keepe them from vngodlinesse and worldly lusts, and consequently their owne damnation. So that, outward ease is no sure signe of Gods fauour: els none should haue bene so much in Gods fauour, as the *Sodomites*, *Cananites*, for they had all the ease, wealth, and outward prosperitie of the World, And before the flood, *Caynes* children had all the glory of the world on their side. They found out Musicke and keeping of catrell, and other arts, and all must be beholding to them. But it is no matter, let vs keepe Gods fauour, let vs feare him, and pray vnto him, and then our long and strong crosses shal bring long and strong comforts.

Secondly, let vs learne hence, to perpare for crosses, since Gods childre may be sore afflicted: elsse little do we know, how they will sting vs, when they come. It is our best course therefore to get wisdom, while the price is in our hands, to labour to get patience; and to acquaint our selues with God, that we may seeke to him, and waite for deliuerance at his hands. For that makes crosses so tedious and grievous, when they hit vs on the bare: whereas if we had



Esa. 53. 7.  
Act. 21. 13.

had patience to beare them, and faith to empty our hearts by prayer, they would be easie. Nothing makes afflictions so burdensome, as when they meete with an heart, in which remaineth some sin vnrepented, or some passion subdued. But if with faith and patience we would yeeld our selues to Gods will, we should be as quiet as Lambs, as Christ was. *As a sheepe before her sheerer*, dumb, and answered not a word. So *Paul* in the *Acts*, when they perswaded him not to goe to Ierusalem, said, *What do you weeping, and grieving mine heart? I am readie to dye for Christs sake at Ierusalem*. He could be content to giue his flesh to be whipt, and his body to be imprisoned, yea, & his life also to be sacrificed for Christs sake. Nothing could be too much or too deare to bestow vpon him.

Prepare therefore for crosses, and we shall be able to beare the. But if we goe on in a fooles paradise, and think, indeed this world is a vale of teares to others, but to me it shall be a place of pleasure, they must haue trouble, but I must haue ease: then, when, in stead of ioy, we find grieffe, that we looked not for, and we dreamed of credit, but there comes nothing but contempt; we imagined that God should lift vs vp higher, and higher, & he casts vs downe lower and lower; this casts vs into such desperate passions, that we are neither fit to serue God nor man.

All this would be helped, if we could thinke Gods children haue in all times, suffered afflictions, it is the lot of the righteous, and I must looke to taste of the same cup, and therefore labour before hand to get patience, and to trust in God, and to looke for helpe at his hands, Then we should be like *Moses*, that in all those trials, when others were at their wits end for vexation and feare, was quiet and still, and God deliuered him out of all, as he will doe vs also, if we will (as he did) patiently rest vpon him. So much of the Preface,

Now



*The first Commandement.*

Now follow the Commandements,  
whereof the first is contained in these  
words.

Exod, 20, 3. *Thou shalt haue none other Gods before my face.*



From the inference, that God will haue them there-  
fore keepe this commandement, because he had de-  
liuered them from the bondage, & slavery of *Egypt*:  
we learn, that the more goodnes God exerciseth to-  
wards vs, the more neerely wee are to cleue to him.

*The more  
goodnesse  
God exerciseth  
towards vs, the  
more neerly we  
should cleaue to  
him,  
Deut. 10.*

*Deut, 10, 14, 15. Behold heauen & the heauen of heauens is the Lord  
thy Gods, & the earth with all that therein is: Notwithstanding the Lord  
set his delight vpon thy fathers: to loue them, and did choose their seede  
after them, euen you aboue all people, as appeareth this day &c. V. 20.  
therefore thou shalt feare the Lord thy God: thou shalt serue him, thou  
shalt cleaue vnto him, and sweare by his Name*

This serues to teach vs, that as they were to bee stirred vp to  
obedience for their deliuerance by *Moses*, so we much more for  
our redemption by *Christ*: as we are also taught, *Lu, 1, 7, 4. That  
we, being deliuered out of the hands of our enemies, should serue him  
without feare all the dayes of our life, in holinesse, and righteousness  
before him.* For that is more excellent then the deliuerance out of  
bondage, by how much the state of vnregeneracy is more grie-  
uous then their corporall thraldome.

In that, men tyrannized ouer them: in this the diuell, sinne, and  
death: there the bodie onely was tormented, here bodie and  
soule

soule: there was some intermission, this is perpetuall, day, and night, there death made an end of their misery, here it begins it.

Then it reprocues them, who the more they be freed from outward miserie, the more they be in slauerie to their inward corruptions, and least subiect to Gods holy will. And therefore the Prophet *Ierem*, 5, 5. complaineth of the great men, that they were the greatest rebels against God; he tooke off the yoke of want and miserie, and they shooke off the yoke of obedience.

*Thou shalt haue none other Gods but me.*

**T**He drift of this Commandement is, that we should sanctifie God in our hearts, and giue him his full priuiledge aboue all his creatures.

First of the negatiue part: to haue none other Gods, is, not to haue anie thing whereon wee set our delight, or which wee esteeme, more then God. The Doctrine from hence is, that wee must suffer nothing to withdraw our soule, or anie thing in our bodie, or soule, from God. For whatsoeuer withdraweth anie thing in vs from God, that is a strange god vnto vs. That is euery mans God, that euery mans heart is most set vpon. Whatsoeuer the mind of man is more carried after, then the glory & seruice of God, that is another God to him. As for matter of commodity: If a man set his hope, and his trust, and his heart vpon his wealth, this is Idolatrie. As in *Iob* 31, 24. *If I made golde mine hope,* &c. So the rich man, in the Gospell, made his wealth an Idoll, because he trusted in it, & did worship to it: for here he speakes of the inward worship of God in the soule. If one then rely vpon wealth, and thinke him selfe safe when he hath it, and vndone if it be taken from him: this is to make goods his gods; gold is his hope. For if his hope be gone with his goods, what was his hope before? If when his riches depart, his confidence also depart; did he not say to them afore, *Thou art my confidence*? So couetousnesse is called Idolatry: not that men bow downe their bodies to it: but, (which is worfe) their soules and affections, their wit, memory, vnderstanding, yea all their faculties stoope to that; which should onely stoope to God. So that he that loues riches aboue measure, and sets his heart vpon

earthly

Doct.

Nothing should  
withdraw vs, or  
any thing in vs  
from God.

Luke, 12, 39

Col, 3, 5



earthly things; is one of the worst sort of Idolators.

In like manner, pleasure, and what other thing soeuer a man hunts after, more, then after Gods glorie, is another God vnto him. As the Apostle speakes of some voluptuous persons, who would haue thought it an iniurie, if one had tolde them that they worshipped not God, but their belly: for they, no doubt, tooke themselues to be professors of religion, and seruants of God, as well as the best; howbeit the Apostle saith in plaine words, that they made their belly their god. For though they did not kneele downe, and hold vp their hands to their belly, yet they set themselues more earnestly to feede themselues, then to glorifie God; and were more grieued, if they were pinched in a matter of victuals and good cheare, then to see the name of God dishonoured, and blasphemed, or anie sinne committed. So those that giue themselues wholly to Hunting, Hawking, Dicing, Carding, or anie such vaine practises, they make these things their god. For they are more glad when these things are effected according to their desire, then if anie thing bee brought to passe for Gods honour: and if they be crossed in anie of these things, they are more vexed, and troubled with it, then for swearing, or stealing, or breach of the Sabbath, or lying, or anie thing whereby Gods lawe is violated. So *Ierem* 17, 5. to trust in anie fleshly thing is idolatrey: for saith hee, *Cursed be he that maketh flesh his arme*. Why may he not do so, and serue God too? No, saith hee, he *withdraweth his heart from God*. So that looke how much anie one relyeth vpon earthly things, so much he forsakes G O D; and in what measure he placeth his confidence in anie thing else, in that measure he remoues it from God.

All these vngodly men then be worshippers of false gods, and make those vaine thinges Idolles to themselues. So euen *Eli* was said to honour his sonnes, more then God. Though hee were a good and holy man, yet being too indulgent to his children, in that he contented himselfe onely to haue admonished them for their faultes, and did not proceede to punish them, when admonition would not preuaile, (as became him being a Magistrate) hee honoured his Children more then G O D.

Yet he did honour God, and was a good man: but through infirmity, and too much loue of his children, he was borne awaie from that care of the glory of God that he should haue had; and so did beare with them more then he ought to haue done; and this was that sinne, for which God did, both in word reprove, and indeed correct him.

Vic, 1.

Jab. 1. 16.

The vse of this is, first to reprove all ignorant men, and vnregenerate persons: it is certaine they haue other GODS. For euery vnregenerate man dependes, either vpon himselfe, or some other thing else, neuer vpon God: as he saith of such, *they sacrifice vnto their nets*, not that they did offer burnt offrings vnto the: but because they got much wealth by violence, they thought their riches came from that, and therefore imagined that God did not prouide for them, but that they had prouided for themselves: and so did not think themselves beholding vnto God, but vnto their own hands that could find means to get these outward things. So that euery carnall man sets vp himselfe, he doth nothing but seeke and serue himselfe, and therefore is his owne Idoll, and another God vnto himselfe.

This serues also to humble Gods children daily with the consideration of it: for who liues so holily that doth not sometimes feare men more then God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things?

sc 22

abe, 14.

Secondly, that we may keepe this Commandement, we must learne to vse all outward things, as though we vsed them not: that so our minds and affections, & iudgments, may be readie to serue God, and we may also presse to do his will. For whosoever sets himselfe to roote in the earth, and to lust after worldly things, his heart will be so occupied, and forestalled therewith, as that if he be called to anie seruice of God, he must say, *I haue married a wife*, *I cannot come*: my farme and mine oxen will not let mee come: and all this while hee sets vp a strange God. But then shall we attaine to a sincere (though not perfect) obedience to this Commandement, if we can come to denie the world, and neuer to trust to these things, when we haue them (for the abundance of them cannot helpe vs without Gods blessing) nor to be

be discouraged and cast downe, though they be all taken away; because the want of them, shall not hurt vs, if God be with vs: for we liue by his blessing, and therefore we must set our selues only to rest on him, and not to leane to anie creature.

*Before my face.*

**B**Ecause this is the most spirituall cōmandement, & doth most presse vpon the heart, and we are most readie in this matter to dissemble with men, and deceiue our owne soules, therefore God doth more neerely vrge it, and saith, Before me.

Hence we learne, that it is not enough so to behaue our selues, *Deut,* as that no impiety breake forth from vs before men, but we must looke to our hearts, and see that none come in Gods sight. For a *We must not on- ly carry our selues holily before mē, but our hearts also must be vp- right in Gods sight.* man may preach and exhort others to the loue of God, and yet if he doo this for vaine glorie, and not for Gods glorie, to get promotion to himselfe, and not saluation to Gods people, he at that verie time sets vp an Idol in his heart. For God searcheth the heart. Therefore *David* saith to *Salomon*, See that thou serue God with an vpright heart: or else, for all thine outward obedience, thou shalt do as good as nothing. For God hath a speciall regard of the heart, and dooth as well discern the most secrete things of the soule, as anie man doth the outward actions of the bodie. So *Jeremy*, 17, 10. *Is the Lord search the heart.* God doth not looke on the outside onely, but on the inside also. Shews cannot deceiue him. If we say, and sweare, and protest neuer so much that we loue and feare him, and this be not in our soule, it is not before his face: but in his sight there is nothing but hypocrisie and dissimulation. For men first looke to the outward behauiour, and hence descend to iudge of the heart; but God first approoues the heart, and then the outward action. If wee see good things outwardly, wee are bound in conscience to thinke well of that man: but GOD will first see vprightnesse, and then he will account well of the practises that we doo outwardly.

This then ouerthroweth them, that thinke if they can carry vfe. 1. themselves that men cannot blame them, then all is well: wher-



Iere. 4. 14.

as this is nothing. For God saith, *Cleanse thine heart from iniquitie, O Ierusalem, that thou mayest be saued.* No outward washing can do any good, vntill the heart be first well and thoroughly cleansed.

Iob. 37. 12 4.

Secondly, this teacheth vs to carie our selues warily, and to feare as well secret, as open sinnes, because all secrets are open to God, and euery hidden thing is manifest before his face. This Meditation helped Iob, that he would not allow so much as a wanton looke, or by-thought; for he considered that God beheld all his wayes, and told all his steps, neither could he be deliuered from his highnesse. If God had seene them onely; and not taken any great notice of them, it had not bene so much: but as he saw them, so hee kept them in such a remembrance, as that according thereunto Iob should receiue his reward. In this regard *he made a couenant with his eyes*, and did walke in feare circumspectly, and would suffer no vanitie, or filthinesse, to enter into his heart. But the want of this perswasion, that God lookes alway full vpon vs, is the cause why men haue so many couetous, so many craftie and cruell thoughts, such impure cogitations: yea, men are now come almost to this hight of Atheisme therby, as to thinke & say, that, thought is free. But they shall finde, that though it be free from men, it is not free from God: and that they shall be lyable to the sentence of euerlasting death and condemnation, before Gods iudgment seate, vnlesse they bee as carefull to cherish holy thoughts within themselves, as honest actions; and as diligent in purifying their hearts in the sight of God, as in walking ciuilly in the sight of men.

*Thought is not free.*

*The affirmatiue part of the first Commandement.*

So much of the Negatiue part of this Commaundement, Now followeth the affirmatiue.

*To know God. Doct.*

Wherein we are comanded 4. especial things, *Viz* To know God, to loue him, to feare him, to trust in him. If we haue these things in our hearts, then God beares the sway there, and is the cheife commander of our soules & bodies. And first of knowledge. This Commaundement enioyneth euery man to know God, according as he hath reueiled himselfe in his word, both in essence, persons, properties and actions: and according to this

this knowledge to compose his actions. As in *Iob*, 17, 3. Christ saith, *This is eternall life, to know mee, and him whom thou hast sent, Iesus Christ*, He that knoweth God in Christ, hath the life of grace in him, which is called eternall life, because it hath it beginning from that life, which shall neuer cease, but encrease to an euerlasting perfection. For if anie one do thus know God, how can he choose but loue him, & trust in him, and feare him, and doe euerie thing that he commandeth: *Psal*, 9. *Those that know thy name will trust in thee*. So that the cause why men put their confidence in God, is, for that they behold his power, truth iustice, & all sufficientie: and these will neither put their confidence in anie meanes, how lawfull soeuer, nor yet fall to them that are vnlawfull.

As for others that do not know him, they trust in the meanes when they haue them, and murmure against God when they be deprived of them, 1, *Chron*, 28, 9. *Dauid* saith to *Salomon*, *My Sonne, know thou the God of thy fathers, and serue him with an vpright heart, and a willing minde*. This is the ground work of all religion, and the foundation of true pietie, to know God: for till we know him, wee can neuer yeeld anie faithfull seruice to him. Whereas whosoeuer knowes God aright, that he searcheth into the heart and secret immaginations of the soule, will take heed how he doth dissemble, and therefore he will strine to get an vpright heart, and he will serue God with a willing minde. For why doo men so willingly serue great personages, and are readie to imploie themselves in their busiesses? but because they thinke, that hence they shall haue honour, and credit, as a reward of their seruices. If then we did faithfully consider, that God giueth such excellent wages, as that no man can giue the like (for what doth he not bestow on them that feare him? He giues them his Son, he giues them his holy spirit, and grace in their heart, he giues them the blessings of this life, & eternall in the World to come) we would surely serue him with a willing mind.

But on the contrarie, the cause and fountaine of all disobedience against God, is, because there is no right knowledge of God. As *Hosea* complaines in his 4. Chap. Ver. 2. that they lye, *Hol*, 4, 2. they

*they steale, they commit adulterie, and blond toucheth blond.* But what was the cause of this confusion? Because there was no knowledg of God in the land: & where men know not God, what can be looked for else, but all impietie against God, all vn-righteous dealing against men.

This plainly reprocues all ignorant persons, that know not how many persons there be in the Trinity, or at least they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his name, nor pondered on his truth, iustice, power, mercie, and such like things. These may brag of loue, and faith, and hope, and confidence, & patience: but they haue none of them, for all good things flow from this, that we know God. Therefore Paul saith 2. *Thessa. 1. 8, that God will come with thousands of his Angels in flaming fire, rendering vengeance to all those that know him not, neither obey his gospell.* These things follow close; Doth not one know God? then it is cleare he doth not obey his gospell, he makes no conscience of it. Therefore an ignorant heart is alwaie a sinfull heart: and a man without knowledge, is a man without grace: and this ignorance is so foule a sinne, as that it shall be sufficient to bring Gods vengeance vpon them: and how light account soeuer men make of it: God will condemne them for this, that they remaine ignorant of him: for sure it is that such men neither can or will haue regard to his commaundement.

And on the other side, this must stirre vs vp to call for wisedome, and to crie for vnderstanding, to seeke for it, and to dig for it, as for gold, & precious stones. We must often read Gods word, and conferre and meditate vpon it: which if we do, it will giue vs vnderstanding, & then we shall see Gods properties, his goodnes, his loue, his abilitie, and readines to helpe vs, and so we shall be effectually drawne to trust in him. And indeed this often meditating, and thinking vpon Gods word, is the next way to make vs like God, and to renew, and repaire the image of God in vs. For, by seeing Christ in the gospell, we are changed from glorie to glorie, and the more we know him, the more we increase in being like to him. So long as we know



in part, we are like in part : but when we shall haue perfect knowledge, then we shall be perfect in holinesse, & perfect in righteousness, as he is perfect. As *1. Iohn. 3. 2.* he saith, *Now it appeareth, not what we shall be : but when he shall appeare, we shall be like him.* And why like him ? because we shall know him as he is, So that the perfectiō of knowledge, will bring the perfection of holinesse; and the more we increase in knowledge, the more all good things will increase in vs : and if our knowledge were once perfect, we should be perfect, without weaknes, or infirmitie.

The next duty is loue. That we must *loue God with all our hearts, and all our soules*; as is commanded, *Luke. 10.* The reason is, because he is that *Iehouah* in whome we liue, we move, and haue our being : he is our God that giues vs all good things, and can onely free vs from all sinne, and miserie : therefore we are bound to settle our whole loue vpon him. And indeed this is the chiefe duty, and the best fruit of knowledge. For this worketh all chearefullnesse to obey, cōstancy in obediēce, patience in our sufferings, & procureth acceptatiō from God, for all our seruices. But because it is so plaine a duty; as that no man will deny it, it is best for vs to shew some markes, whereby we may see in what measure we haue attained to loue God.

The first may be, how we delight to feare God, in the meanes wherein he hath appointed to meete vs. For in what measure we can offer our selues to God in those things, wherein he offereth himselfe to vs; in that measure we loue him. If we be willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and as it were to conferre with God. If we be desirous to come to heare his word, wherein we may see his wisdom for our direction, his mercy for our comfort, his power for our defence, and for the subduing of our sinnes, and his riches to make vs rich, and supply all our wants; then we do in deed loue God : and the more we can reioyce in these things, the more we loue God, and the lesse we delight herein, the lesse we loue him. So for the word and sacrament, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his bodie and bloud : would we then

*Markes to know  
whether we loue  
God or no.*

Ioh. 14. 23

try how we loue God? we may try it by examining what desire we haue to these things: Would we come to this banquet of the heauenly king, to eate the bodie, and drinke the blood of his sonne that is set before vs, rather thē to the table of an earthly King to taste of such cheare as he can make vs? then this affection is truly in vs, because we haue a sound delight to come where he is. For in these meanes God doth offer himselfe vnto vs, and commeth to abide with vs; as Christ saith, that hee and his father will dwell with vs, and the holy ghost also will come into our hearts.

The second note whereby we may trye our loue to God, is obedience. As Christ saith. *Iohn. 14. 20. He that loues mee, keepes my Commaundements*: he then that keeps Gods commaundmētts best, loues God best. But if any one say, that he loues God as well as the best, and yet will deale failly, and lye, and dissemble, and let his heart runne after his couetousnesse: if no good communication proceed out of his mouth, but onely froward, and wanton, and vaine speeches: let him know assuredly, he deceiues himselfe, and the loue of God is not within him. The loue of God, where soeuer it is truly seated, will cause obedience vnto God.

If one should say, hee loued the King as well as any subiect, and yet would alway be either practising or inuenting treason, could we beleene him? No more may we beleene, or once dare to imagine, that those that commit wickednesse, & walke in the pathes of vnrightheousnesse, either are, or can bee, the friends of God. Nay, so farre as a man allowes himselfe to doe any thing contrary to the Commaundements, so farre hee is a hateful person and an enemy to God. *He that hath my commaundments, and keepes them, saith Christ, hee loues mee, Iohn. 14. 21.*

A third note, whereby we may discern our loue to God, is the loue we beare to his seruants. *1. Iohn. 5. 1. He, that loues him that begets, will loue him that is begotten of him.* If then we finde in our hearts a good affection vnto Christians, because they are Christians, without any respect what they haue beene, or may be vnto vs: if wee esteeme of them, because they beare a loue

aloue to Gods Word, and haue the vertues of Christ shining forth in their liues; as loue, patience, meekenesse, temperance, and such like: it is an vndoubted testimonie vnto vs, of our true loue to God.

A fourth marke is, If we loue his comming, if we can willingly desire the appearance of Christ to iudge the quick and the dead. For whatsoeuer our heart is truly set vpon, wee cannot but be exceeding desirous to haue it with vs. Loue is such a band, as dooth tye and draw the minde vnto that which is loued. And therefore when *Paul* felt the loue of God shed abroad in his heart, he desired earnestly to be dissolued, and to bee with Christ. So likewise in the *Reuelation*, 22. 17, the Spirit and the Bride say, *Come Lord, come quickly*. And euen in the naturall marriage, in which the loue is much more weake, and slender, this is manifest, that if the Wife loue her Husband, when he is gone farre off, shee will be verie desirous of his returne. If this be so in this marriage (where there bee manie infirmities and crosse) that they long, and wish for the companie one of another: how much more in the spirituall? Where there is perfection alreadie on the one partie, as that he is full of loue and mercie, and will likewise free the other partie from all miseries, wants and infirmities (when they shall be ioined fully together) and fill them full of all vertues and graces. In this marriage, I say, how can one choose but long after this perfect and happie meeting? How can he that hath anie loue and assurance of these things, stay himselfe? but hee shall be readie to flye vp into Heauen. and the flame of his desire will burne aboue the cloudes, to wish that God would come and dwell with vs. If the Wife should say, I loue mine husband as well as anie, but yet she cannot endure to heare of his comming home, and it would make her sicke to be sent for to him, or to vnderstand that shee should shortly meet with him: who doth not see that this were meere dissembling, and no true loue indeed? For, so farre as a Wife doth loue her Husband, so far she will desire his companie. So if we will beare others in hand that wee loue God aboue all, and no man loueth God better then wee, and yet neuerthelesse haue no desire to



come at him, neither would haue him by our wills, to come at vs: what loue is this? it is very weake or none at all. We must therefore pray and endeavour, that wee may long, and wish for the comming of Christ. For God hath given this to others of his children, that were as weake as wee; That, when they did thinke of their good estate and freedome from all sinne, and miserie, as also of the perfection of all happinesse which they should enioy in the life to come, they are so inflamed in their hearts as that they vehemently desired his presence, by which they should be deliuered from all there woes, more then any woman could desire the comming of her husbands.

*James 4 4*

The fift and last note, whereby we may try our loue to God, is, to consider how we stand affected to that which hee hates. True it is, that we may loue a man vnfainedly, and yet not hate all that hee hates, because his hatred may be must or he may exceed in the measure thereof: but God, as we know, is perfect, & hates nothing but that which is hate worthy, and abhorreth none but those that deserue to be abhorred. Therefore we must try and see how wee stand affected to the world. For the Apostle saith, Hee that loues the World is an enemy to God, and 1, *Iohn 2:15*, For as well hee that loues that which God hates, as hee that hates that which God loues, opposeth himselfe against God. Also we must see how we hate couetousnesse, malice, pride, filthinesse, falshood, and such like, for all these things God hates. But if one be so farre from abhorring lying, as that he himselfe will lye; and so far from hating flatterie, as that himselfe will flatter, and speake faire before mens faces, but depraue them behind their backs; if one be so farre from hating vnchristianes, as that he will be a gamester, & spend those things idley, & wastfully, which God gaue him for a better end, and for which he must shortly come to reckoning before his iudgment seate: he that walketh in these, or any such waies, it is plaine, that he hates not that which God hates, and therefore dooth not loue God.

*The feare of God*

The next duty here commanded is the feare of God: which also proceeds from knowledge. For as the sight of Gods goodnesse,

nesse, and mercie and truth, will inflame the heart with a loue of him: so if one consider his greatnes, power, and excellencie aboue all his creatures, this will strike his heart with a wonderfull reuerence, and a great feare of his Maiesty.

But, for this feare, an obiection must first be answered. For 1, *Iohn* 4, 18. he saith, *Perfect loue casteth out feare.* And *Luke* 1, 74, *We are deliuered from all our enemies, that we might serue him without feare.* To this we answer that perfect loue casteth out a slavish feare indeed, & such as is in the diuels, who tremble before God, but so, as they runne from him; such as is in wicked men; when the threatnings of God arrest their euil conscience, and summon their wicked hearts, and draw them before Gods iudgment seat, and make them therefore not to loue Gods word and the ministerie, but to hate it, and cast off all care of godlines, and religion from them.

But it is true, that whosoever loueth God, cannot chuse, but in the same measure also feare him. For the Spirit of God that perswadeth them of his fauour, and worketh loue, will declare his power, and greatnes: which wil worke a feare & awe of him. It casteth out therefore the hellish feare, that makes one fly from God: but it causeth that holy feare, that makes one more carefull to come vnto him, and to worship him. We must then loue God with our whole harts, & soules, & minds, so that we feare nothing but in him, and that for him; and with such a feare, as must draw vs vnto him, and yet terrifie our hearts from committing anie euill against him. It must be a feare mingled with loue and confidence, that must be holy, and crucifie, and restraime all ill affections and desires. This is commanded, *Esay* 8, 13. *Sanctifie the Lord in your hearts, and let him be your feare, and your dread.* The occasion of this precept was this.

Before in the chap. he shews that there were stirs, and rumors of wars in the land of the people, and King, and all did shake, as leaues shaken with the wind, by reason of the great feare which was in them. Now then here hee brings a medicine, that will make them still and quiet: for the cause of their false feare was, because they were emptie of true feare, and they were so exceedingly troubled with men, because they could

not looke vp vnto God. But in the 12. V. the Prophet saith, you that be Gods children, do not you feare their feare. Feare not you the feares of wicked men, for they feare nothing but pouertie, and outward disgrace, and a temporall death: these be base feares, and not worthie that the hearts of the Children of GOD should be taken vp with them, beeing but trifles: feare not these things then, nor yet them (that is wicked men) feare neither the feares that wicked men feare, nor yet them themselves. But now because the heart of man will feare some thing, and vnlesse it be verie well armed, it will feare man, and the feares of man; therefore he sheweth a meanes how to keepe vs from all infection of such foolish terrors, and that is, to sanctifie God in our heart, and to let him be our dread; that is giue him the praise of his power, mercie and truth, and of all his attributes, and then he shall be our dread. For he that will giue God the praise of his power, will neuer feare the wrath of man; for he knows Gods power is more able to helpe, then mans is to hurt, he that giues him the praise of his mercie will not faint in anie necessitie, for he knows that Gods mercie will supply all wants. And he that giues him the praise of his truth, will not be discouraged for anie danger, because God hath promised to sustaine him in all, and to deliuer him out of all.

This is then to feare God with all our harts. To feare him only, & neither to feare wicked men nor the things that they feare: for so far as we do feare either of these, we break his comāndment, and our hearts are voide of the true feare of God. So Luke, 12, 4. 5. Christ saith, *Feare not them that kill the body, and after that are not able to do anie more*: But I will forewarne you whom you shall feare: *Feare him, that after he hath killed, can cast into Hell*. Where it is said (*that can kill the body*) it is not to be vnderstood, as though any man had any power in himselfe to kill it, but God giues them leaue sometimes; and by his permission, (for the humbling of his children) they are able to kill them. As if he had said, this is the nature of men, that if they see any growe powerfull, & great, they are afraid, and thinke, How shall we escape? how can any be free frō danger, when such persons are set vp? But why should you be so troubled at their promotiō? or why should you be afraid? When they haue done their



their worst, what can they doe? the most is to trouble you a little, & to send you out of this house of clay to Heauen, they can go no further, but to the killing of the bodie. But if you will feare profitably, and so as you shall be the better for it, I tell you whom you shall feare, & I repeat it againe, that you may the better marke it: I say, *Feare him that after he hath killed the body, can kill the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So Eccles. 12, 13. the Holy-ghost saith, that *this is the end of all, to feare God & keep his commandments.* And Prou, 1. *The feare of God is the beginning of wisdom.* Would we then haue the beginning, and perfection of wisdom, and the end of all? let vs feare God, giue him the honour of his greatnesse, and tremble alway before his face.

*Reasons to make  
vs labour for the  
true feare of  
God.*

There are diuers reasons to moue vs, with all our strength & indeauour to get this feare of God in our hearts, drawne from the benefits which will flow from it, to euery one, which doth in truth imbrace it.

First Prou, 8, 13. *The feare of the Lord is to hate euill, as pride & arrogancie* Where he sheweth that in what measure any one feareth God, in the same measure he doth loath, and detest all euill: yea not only the open, and abhominable sins which the World doth condemne, but the most secret and hidden. For he saith not, to hate euill as murder & adultery, but pride & arrogancie, those which lye in the heart and do not shew themselves to the world: yet he that feareth God will hate them.

This is one excellent priuiledge that he hath that feareth God, That he will not offend God, & therefore hateth what euer might displease him. So that he is fenced against all secret wickednesse. As we may see in *Ioseph*, though he might haue done that euill to which he was solicited, most secretly; so that no man could haue spied, or perceiued it, yet he would not for all the world consent: and the reason was, The feare of God made him hate it in his heart: and, hating it inwardly, hee would neuer practise it outwardly. So *Iob* speakes of himselfe, that he could haue borne out his oppression, and could haue made all stoope to him, no man would haue gone about to finde fault with him: yet hee durst not for all that, his heart would not let him,

him, for Gods iudgment was terrible in his eyes, and he could not be deliuered from his highesse: and this was that, that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him

Secondly, the feare of God, if it once thoroughly do possesse the heart, will make one pliable, and frameable to Gods will, though it be neuer so contrarie to his nature, and former behaviour. As the example of *Paul* will shew: for when God comes to him, and fills his heart full of feares and terrors, and strikes him downe to the ground, and lets him see his power, and maiesty, and then after begins to reason the matter with him, and shews him that he is a persecuter of Christ Iesus, then he is presently quiet, and saith, Lord, what shall I do? That which all the preaching in the world could not do, nor all the miracles that he had seene and heard, that did this feare of God work in a short time, and did so effectually call him in that little space, that he neuer turned backe againe. He might haue thought, what would men say, if I should turne from persecuting to preaching? and all on the sudden to be a Minister of the Gospell that was a persecuter? what will the high priest say from whence I haue letters? they may deeme me inconstant, and to do them iniurie, and manie other reasons might he haue had to haue withheld him from obedience: but all is nothing now, the true feare of God castes of all obiections; for it so suppresseth the lusts of the flesh, and makes the strength of sinne so much to abate, as that he regards nothing in all the World, so that God may be pleased, and himselfe may be reconciled vnto him.

So *Isay*, 6.5. God did send him about such a message, as he knew would be full tedious vnto him, and goe against his stomacke, namely, that he must preach to harden the hearts of the people, and be a minister of death, to his hearers: which was as bitter as death to him, as he could neuer haue yeelded to it. But now God comes not with the bare precept, for that would haue done little good, the thing was so contrary to *Isay*: therefore he shewes himselfe to him in a vision, and lets him see his maiesty in such a fearefull sort, as that he cries out, *What shall I do? I am a man of polluted lips, and dwell among a people of polluted lips*

*lips, I shall surely dye, for I haue seene the Lord.* When he was thus thoroughly terrified, and the pride of his flesh was beaten down with the apprehension of Gods fearefull maiestie, then, when God askes, who will goe? he is readie, and sayth, Lord send me. And so God sends him, and he goeth immediatly, and willingly.

There is no disputing now, nor reasoning of the matter. For all the objections that men make, (that they thinke that Gods Commandements be heard and grievous, and why should they denie themselves? Why should not they haue their pleasure?) come hence, that they feare not God, nor thinke of his greatnes. For if they could bring their hearts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and all would be quiet, and still. For this wil tame the fiercenesse, and boisterousnesse that is in mens hearts, and make them gentle, and calme. As we see in *Iob*, though he was a verie good and patient man, yet, when his flesh began a little to worke, and his heart disquieted, and vexed by the words of his friends, then hee would needs be dealing with God, he thought he had reason to speake, and imagined that he could say much for himselfe, he would fill his mouth full of arguments, and faine he would haue God to come and heare what he could speake in his owne defence, and to shew what wrong was done to him. But now when God comes, and declares his workmanship in the Snow, and Ice, and some other of his creatures; as it were to let him see, how childish he was in the smaller matters, and ignorant of the creation, and preferuation of these least things, and therefore he was a meete man to call God to account, and that God must come to giue his answer before him, that he should sit in the seat of iudgment, and on the bench, and God stand at the barre: hee was like to dispute well with God his Creator, that did not know the nature of the least of his creatures. When God had argued with him thus a while, and he saw how great God was, and how excellent; *Iob* had no more to say, but now indeed hee confesseth that he had spoken foolishly, but he would do so no more; he would now be still, and content to beere Gods hand, let him



do what he would, if he would kill him, he was content to dye: but he would neuer dispute with God anie more. So wee see how quiet *Iob* was now, and what good and notable effects this feare of God wil work in our harts, if it once soundly & thoroughly possesse them.

Furthermore, God hath promised, that he that feareth him shall want no good thing. Hee may want that oftentimes, which his wicked flesh would haue. For indeed nothing is more hurtfull, & pestilent to a man, then that which his flesh dooth most eagerly pursue and hunt after, & with greatest vehemency desire: and on the contrarie, nothing is more truly profitable, & good for the soule, then that the flesh and lusts of it should bee mastered and crucified. Therefore it is true, that he that feareth God most, shall most want those things, which his flesh would haue, because they would doo him hurt, but he withholdeth no good thing from him: that which indeede is good, and the Word, and wisdom of God shewes to be good, and will by effect shew it selfe to be good, that he shall neuer want, for him, nor his. This alway brings Gods blessing with it, wherefoeuer it comes. So that, would we be holpen against our sinnes, and haue the pride of our flesh subdued, and bee quickned to obedience? Would wee bee ridde of all euill things and want no good thing? The verie Path-way that leadeth to these, is the feare of GOD: which is accompanied with the blessing of God, that is the treasure of all good things, because it doth enrich both vs and ours. *Psal, 112, 2. His seede shall be mightie vpon the earth: Mightie, will we thinke? How can that bee? what hath he to leaue them: how can they be mightie, when he hath nothing to bestow on them? Yea, he hath enough: for he saids, His Children shall be blessed.* It is not lands, and linings, and great possessions, that makes ones children great: for one may haue them, and yet he hath no promise, but that himselfe and his children shall haue the curse of God vpon them, while they liue, & be cast into hel fire, & euerlasting damnation, when they dy. But it is the feare of God, that makes a man happy himselfe, and that will leaue a good and happie state vnto his children after him. For this brings the blessing of God vpon himselfe, and vpon

vpon his seede after him, that they shall continue happy, so long as they continue fearing God.

The vse that we must make of this, is, that so far as we would haue our wants supplied, & haue the blessing of God vpon our soules and bodies, & aboundance of all things, both for this life, & the life to come: we must labour to bring our harts to the true and right feare of God, that we may tréble before his greatnes, reuerence and dread the great name of the Lord of hostis.

The way to attaine to this, is, First, to deny our selues quite, to renounce vtterly our carnall wisdom: as he saith, *Prou. 3. 7. Be not wise in thine owne eyes: but feare God, & depart from euil.* If one wil debate the matter according to the fleshy wisdom of mē, and say he hath reason to do that he doth, then surely he will neuer haue reasō to be religious, & serue God: for that is against his reason. For *Salomon* would haue vs feare God: & how should one come to do that? He must not be conceited of his owne wisdom, he must not thinke well of carnall reasō, nor be ruled by it: for the wisdom of the flesh is enmitie to God in all things, Yea, the carnall wisdom of a spirituall man, is enmity to God and goodnes: and so long as one followes it, he shall neuer feare God. As we may see in *Eue*, when shee would goe and consule with that carnall reasō, that the diuell had put into her head, & began to thinke with herselfe; Surely this fruite hath a good colour to the eye, & it is like, it will proue pleasant to the taste, and I shall get much knowledge by it, and be made like God, so that my state shall be much amended: (for this the diuel had perswaded her of.) then she falles to eate the forbidden fruit, & to tépt her husband, and to doe any thing the diuell would sollicite her vnto; and fears God no more, then if she had bin sure there had bin no God.

The second thing we must doe, to obtaine the true feare of God, is, to aske it of him, to confesse that of our selues we haue it not, but altogether prophane: as *Dauid* speaketh of vnregenerate mē, that they haue not the fear of God before their eyes, but thinke that there is no God, and liue as if there were no God. We must then confesse, and see our owne wantes, and intreate GOD to supply the same, to put his feare in our hearts,

hearts, especially since hee hath promised this to all his Elect, and in his couenant hath said, that he will put his feare in their inward parts, that they may feare him. And he hath bestowed it also vpon others of his children; as on *Dauid*, for hee saith, that he did feare, and tremble at the iudgements of God. And if we aske it God (according to his owne couenant, and according to his former dealing with other of his children) he will also bestow it vpon vs.

The last meanes to obtaine this holy feare, is, often to thinke and meditate vpon Gods fearefull iudgements, which he hath executed vpon sinners: for this will breed in our hearts a sence and awe of his Maiestie. As, to thinke, that God did not spare the Angels, being more excellent creatures, and farre exceeding vs in glorie, and strength: but when they forsooke their place, that their Creator had set them in, and rebelled against him, he casteth them into hell, into extreame & miserable torments: and keeps them fast linked, and tied in chaines of darkness for a wonderfull great addition of paine, for all their sins, at the last day. So vpon the olde world, when they forsooke God, & the law of God, and grew to be earthly minded, & to set their heartes altogether on the world, not regarding God, nor Religion: in this generall Apostasie, and departing from God, he sent a generall flood, which did ouerwhelme, and drowne them all, so that they could not escape his hand of iustice. So on *Sodom* and *Gomorrah*, when they grew filthie, and prophane, and were full of idelnes, and abused the good benefits of God, he rained fire and brimstone from heauen vpon them, and deuoured them all. And in all times, when any Countrie or Citie, or particular person, set themselves to rebell against him, hee hath shewed himselfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curses of God, and the most certaine and fearefull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this greate God. And if we will thus deny ourselues, & our fleshly reason, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remem-



remembrance of his fearefulnes, and iust and terrible vengeance vpon those that haue not feared him : this will at length bring our prophane hearts to some dread, and reuerence of Gods holy Maiesty.

But that we may not deceiue our selues, & thinke either that we haue not the feare of God at all, because we haue it not perfectly; or else, thinke that we feare him, when indeede we do not, it is good that we cōsider some markes whereby we may rightly discern of our state herein.

One true note of the feare of God, is, to feare the word of God, As *Esay* saith, 66.2. Heare the word of God, ye that trem-  
True note of  
Gods feare.  
 ble at his word. As if he had said, I would that all my hearers would profit by the word of God : which I speake vnto them: but I know that none will make vse of it, but onely those that feare him. As also the prophet *Habba*. 3. 16. said, that when he heard Gods threatnings, he feared, and his belly trembled, and rottenesse entered into his bones, and he was wonderfully dismaide & terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble, and afraid to do those things which he hath forbidden, or, if we haue committed sinne, they make vs confesse it, and humble our soules before God it is is an vndoubted token of the feare of God. But if thou saiest, thou fearest God, and reuerencest the maiesty of the most high, and yet carest not for his word, though it threaten neuer so much, nor for his iudgements denounced by the minister : it is most sure that thou hast no feare of God in thy heart. According as God complaines by the prophet *Amos*, that if the Lion did roare, all the beasts of the field would tremble : but they were more beastly then beasts, and so senselesse, that let God roare, and roare againe as long as he would, yet they cared not, nor were afraid at all. So that the beasts stood more in feare of the Lion, then they did of God. If we heare the threatnings of God denounced powerfully against couetous, & deceitfull, and cruell persons, against fleshly minded men, who onely seeke for earthly things ; if we did heare these threatnings, and belecue that they were true against vs, how could we choose but tremble and feare?

But herein most men bewray their shamefull hypocrisie, that, if a great man, some King or Prince did threaten that they should be cast in prisō, & ther lie al their life, or that they should bee put to death, they would shake euery ioynt, and shew their feare in their face, so that no man could make thē merry in such a case, but they would lamēt bitterly: but let God threaten and protest that he will curse them & damne them, & cast them into hell for euer; they are not a whit afraid, they can go about as chearfully, as though there were no danger: yea, they wil make oftentimes a mocke, and scoffe at these iudgments. What a plaine & pa'pable dissembling is this, that men will pretend to feare God aboue all, and yet will be much more afraid, if a man do but threaten to turne them out of their house, then if God threaten to exclude them out of heauen? that one angry word of their Landlord wil feare them: but 20. threatnings, out of the scriptures of God, will nothing moue them, nor worke vpon them. By trying our affections to the word of God, then, we may see our affections to God himsele: either in loue (for he that loues Gods word most, may assure his soule that he loues God best) or in feare: for hee that most trembleth, and is most humble at Gods threatnings, he carrieth the greatest reuerence toward God himsele: as he also, that puts greatest confidence in the promises of God, doth most faithfully trust in God.

Another sure marke of this true feare, is, that it will cause one to depart from euill: so that he will not onely confesse, and say, Indeed it is naught, and it is my fault, and my nature, and I would I could leaue it: but it will worke a seperation betweene sin and the soule, so that he will depart from euill, what daunger soeuer ensue vpon it, and will not be allured by any reward to comit sin. In what measure the feare of God hath seasoned the heart, in the same measure it will worke a forsaking of iniquity. As we see it plainly proued by the example of the 3. children. The case stood thus with them, that either they must bow to the filthy Idoll, which was before them, or burne in that flaming fornace, which was prepared for him that would not. Either they must purchase, and procure the wrath of God, or suffer the wrath & displeasure of *Nebuchadnezzar*: but hauing

the feare of God within them, it gaue them courage, & boldnes, that they feared not *Nebuchadnezzars* threatnings, and power; but stood resolute for the cause of God, and shewed the king plainly, that they would not dishonour God, neither in hope of his fauour, nor for feare of his anger. If God would, they knew that he could deliuer them: if he would not, yet this they let him knowe, that they would not incurre Gods displeasure, and danger of euerlasting death, for feare of anie bodily death.

But, on the contrarie side, so farre as anie man hath not the feare of God, but feares man more then God, they will vpon every occasion runne to euill. As if one be in some fault, that he thinkes he shall be punished for, then he will helpe himselfe by lying, & thinks that he hath made a verie good shifte, if he can escape by that means. This is to make man a God & God an Idol; when one will seeke to make the face of man gentle, by making Gods face angry, and frowning. So they, that, when they be in some distresse, and need by pouertie, will venture to helpe themselves, by breaking Gods Sabbath, & taking time from his worship, to labour for their owne gaine: this is plaine, that they feare the feare of the wicked, and do not make God their dread, for if they did, it is most sure they would depart from euill. So, he that feareth God; no hope of promotion, or outward benefit can make him consent to wickednes. As *Ioseph* might in likelihood haue been a great gainer & gotten much promotion, by yeelding to the wicked filthy allurements of his maistresse: yet, Gen. 39.9. hee would not giue the least marke of consenting, because he was affraid to sinne against God. So *Esay*, 51, 12. *Who art thou, that fearest mortall man*, that must be giuen to the wormes, and forgettest thy God, that did spread out the heauens?

The great feare of mans power ariseth from the forgetting of GODS infinite power. When one is in such a terror of man, that is but dust, and cannot defende himselfe against the Wormes, but they shall creepe in his bowelles and eate vp his heart: it comes from hence, that one dooth quite forget that there is such a God, as was able to make heauen and earth of nothing, and that hath grieuous iudgements layed vp for sinners; and that indeede hee feares man, and wil rather bee seruite



Reu. 21. 8.

seruile to him in sin, to auoid his anger, then obedient to Gods holy will, to escape his indignation. Therefore in the *Reu.* when he reckoneth vp a great rable of reprobates, & the whole hoast of damned sinners, he puts the *fearefull* in the fore-front, and makes them the Captaines and ring-leaders of all the rest. Those which be fearefull, and not fearefull; that be not fearefull to displease God & break his law, but herein very audacious, and presumptuous: but for anie good seruice of God, they be affraide to do it. They be affraid to keepe the Sabbath, or goe to heare sermons, least they should be counted too precise: they will not serue God, least their olde acquaintance and friends should forsake them, and their neighbours should ielt, and laugh at them. This dastardlinesse, & coldnesse to do good, but courage, & readinesse to do euill, shews plainly that they be void of the true feare of God. For if men do but hold vp the finger, and the most abiect, and basest person in a countrey do but speake a word, he may allure and perswade them to riot and intemperancie, & to commit such other hainous sins, which they haue promised to forsake, and God hath threatned to punish. The third and last note of the true feare of God, is, to delight in Gods commaundements, and walke in his waies, as he saith, Blessed is the man that feareth God, & delighteth greatly in his commaundements. He that hath no delight to walke in Gods waies, but in his owne, and hath all his pleasure in talking of his commoditie, and profit, not of the word; as though himselfe were the God to be obserued, and lust had the soueraigntie, and command of his heart, and not God: such haue not the feare of God. But if one delight to conferre of Gods law, and take his greatest comfort in speaking, and thinking of his commaundements; such an one may conclude with himselfe assuredly, that he hath that feare of God in his heart, which will bring him to euerlasting life.

Hence then the best man in this World may learne to confesse his weakenes, and to acknowledge his wants & defects in this behalfe: for that so much feare of death, pouertie, disgrace, and of men, shewes a great want of the feare of *GOD*. This trembling at mens threatnings so much, and at Gods threat-

nings

nings so little, that is in all men by nature; the great feare of loosing earthly things, and the little feare of loosing heavenly things: the much delight we haue in matters in this world, and little delight in the law of God: testifieth to our faces, and sheweth plainly, that we haue but a verie little sparke of the feare of God.

These wants wee must see, and confesse, and runne vnto Iesus Christ, that made a perfect and absolute satisfaction, that he might supplie our imperfections: and then of his fulnie wee shall haue enough, to fulfil that wherein our selues come short.

The next and last dutie, required in this first Commandement, is to trust in God with all our hearts, to put our full confidence in him, and rely wholly vpon him, and him alone. This is commanded, *Prou. 3. 5. Trust on God with all thine heart, and leane not to thine owne wisdom.* Though thine owne reason tell thee, Now, that I haue great prosperitie, and the World at will, I shall be safe: yet trust not to that, but make God thine onely stay. So Iere. 17. 7. *Blessed is that man that trusts in God, and make him his stay: for he shall be like the tree planted by t' ewater side.* He shewes that he that trusts in God shall be blessed of God, so he shall be still in a flourishing estate: what euer heat, that is, stirs or alterations, and changes other feeles, he shall continue well and be alwaie fruitfull. And indeede this is the onely happines of a Christian. To be fruitfull in good workes; and this is the miserie of all miseries, To be barren in good workes: that pincheth the heart, and is a scorching heate: but so long as one trusts in God, he shall be kept in the spring, it shall be no winter nor fall of the leafe. Faith makes a perpetuall spring time. For so saith the Prophet, *That his leafe shall be ever greene.* So further he saith *Psalme 37. 4, &c. Trust in God, and he shall give thee thine hearts desire.* He that would haue what he can wish or desire, let him trust in God: for this intituleth him to all Gods promises, yea, it giues him interest in God himselfe: & hauing him, he can want nothing.

*Trust in God.*

*The first meane to attain to it is by the use of*

The meanes whereby we should come to this trust in God, is, to meditate in his power; to know that he is able to helpe vs,

II

though

though we haue all the World against vs; and contrariwise, that vnlesse God do helpe vs, all the world, and all the helps in the world, shall be no furtherance to vs.

Then also to consider the experience of his mereie, that hee hath deliuered other of his children; when they were in as great necessitie, and were drunken with gall and wormewood, with sore and grievous afflictions; hee hath made them sober with true comfort and consolation. These meditations often arising, and nourished in our hearts, will bring vs at length to leane to him, and build onely vpon him, who is our sure and vnremoueable foundation.

The vse of this, is to teach vs, to get confidence and trust in God, that so we may haue our hearts desire, & may alway flourish; that though heat come, though temptations and calamities befall vs, & all things seeme to be tossed vpside downe, yet, we be in safetie. For no man is hurt, till distrust and vnbeleefe hurt him: if the soule be not hurt by vnbeleefe, all other things are so farre from hurting vs, as that they shall do vs great good. Now, some of the markes, whereby we may know that we do in deede and not in word only, trust, and rely vpon God alone, are these:

The first is, to vse all good meanes faithfully to serue Gods providence. No mā is more diligent in putting all good meanes in practise, then he that hath a most constant and firme faith in God, as we see that in *Iacob*; he had a promise, that he should preuaile with men, sith he had preuailed with God; and should not now be called *Iacob* any more, one that takes man by the heele, but hee shall be called *Israell*, one that so wrestleth with God, that he preuaileth with him. Whē *Iacob* receiued this promise, and did fully trust in God for his deliuerance, yet hee was not slacke in vsing all meanes that might pacifie *Esau*. Nay, who could haue vsed more wise and good meanes then hee did? but still honest meanes. For, forth with he sends him presents to assuage his wrath, and sends them not altogether, but sets a distance betwixt one, and other; that so this pause might make him to digest them the better, and his wrath might by little and little go out: otherwise the flame might haue bene so great. that

Notes of true  
confidence.

Gen. 32,



it would haue made him deuoure, and consume all, if they had run to him all at once. And then he bids them all to doe obedience, and call him, my Lord *Eſau*; in great wiſedome and diſcretion: for, giue a couetous man wealth enough, and an ambitious man honour enough, and you may leade them whether you will.

Likewiſe *Paule*, when God had promiſed to beſtow vpon him all that were in the ſhip, he would not neglect the meanes: for when the Mariners would craftily haue gotten themſelues away in the boat, he ſuffered it not, but telles them, that if they went away, they ſhould be all drowned, as they ſhould indeed. For as God had appointed to ſaue all, ſo he hath appointed to ſaue the altogether, & by their ſtaying together, one to help another. So for our feeding, he that wold ſay, he truſts that God would feed him, yet would not ſtirre his hand to put meate into his mouth, all men would ſay that he counterfaiſed: for he that truſteth that God will feede him, will eate that meate which God hath appointed for his nourishment. So, that man which hopeth for a crop, will not ſit at home and bee idle: but hee, that truſteth that God wil giue him a good harueſt, wil be diligent in ſeede-time, and performe other points of good husbandry; & he, that vſeth this in conſcience to God, ſheweth, that hee doth truſt in God. So for the ſoule: if you ſay, I truſt God will giue me euerlaſting life, then you will pray, then you will heare the worde, then you will meditate vpon the word, and receiue the Sacraments: otherwiſe, if you wil perſecute the Miniſters of God, & be troubleſome to thoſe that teach you, & be careleſſe of all Gods ordinances, theſe words be but wind, you do not truſt that God wil ſaue your ſoule, what euer bargs you make. And in truth, though there be many among vs, that ſay, they hope to be ſaued as wel as the proudeſt (as they that be proud, alway thinke others as proud as themſelues) yet they doe but deceiue their owne hearts, they haue no faith in God, for their ſaluation: or if they had, they woud hearken, conſer, and learne, & keepe theſelues vnſpotted of this wicked world, & do other things which God hath appointed, as meanes for our ſaluation: and hath no more promiſed to ſaue any without them, then that one ſhould

AG. 27 31.

live without meate.

A second note of this true confidence, is, Not to be discouraged when we want the meanes. As when we haue them we will not trust in them, so when we want them we will not be dismayed, if we put our confidence in God; for the hearers neuer dismayd till their hope be gone: & if God be our hope, then so long as he remaines, our comfort remaines. But this is the miserable corruption of our nature, that if all these outward things be gone, then we sit downe discontented and discouraged, and thinke that our case is desperate, and we vndone: but if riches, and outward matters flow in, and we haue the world at will, then, as the rich man in the gospell, we say, though not in word, yet indeed, *soule take thine ease, now thou hast store and up for many yeres.* And why would he giue his soule allowance to take it ease? Not because his heart was full of Gods promises, for that had beene a good reason & sound reioycing: but because his barnes were full of corn, & this was to withdraw his heart from God. For who when he promisseth himself the more safety for his wealth, makes an Idoll of his wealth, and sets them in the roome of God.

Therefore Iob proueth by this, that he did trust in God, for he did not reioyce in his goods, hee was not glad that he had much gold, and many cattell, & grounds, for he knew that God did not loue him one lot the better for that: and all his wealth could not keepe one crosse from him, or prolong his life one minute of an houre, and therefore he did not much reioyce, to see these things come in by heapes: and so when all was gone: he had soone made his accounts, *God hath giuen, God hath taken, blessed be the name of the Lord.* When I had them, I was not the better, I did not trust in them; and therefore now they are gone, I am not much vexed. It was no part of my happinesse to haue them, neither is it any part of my misery that I haue suddenly lost them. But this our discouragement, and murmuring when we want the meanes, shews that we trust not in God, but in them: for if we line at Gods finding, who must prouide for vs, but he? *No mans life consisteth in his riches,* saith Christ. If God be our Father, and undertake to maintaine vs, why are wee not content with his promises? What though he keepe things

things

thing in his owne hand, because we know not how to v<sup>e</sup> them. But this is the matter, we would be o<sup>u</sup>r owne Gods, as it were, and liue at o<sup>u</sup>r owne finding. And in this case we be far more foolish then our children: for they doe not trouble themselves to thinke, How shall I l<sup>i</sup>ring the yeare about? how shall I get provision for the next yeare, or what if ill weather come? &c. But they are merry, and fresh, and thinke not vpon these matters, but make account that their parents will see the v<sup>e</sup> provided for, and not suffer the v to want anie thing: and therefore when they neede, they goe to them, with hope, & haue successe accordingly.

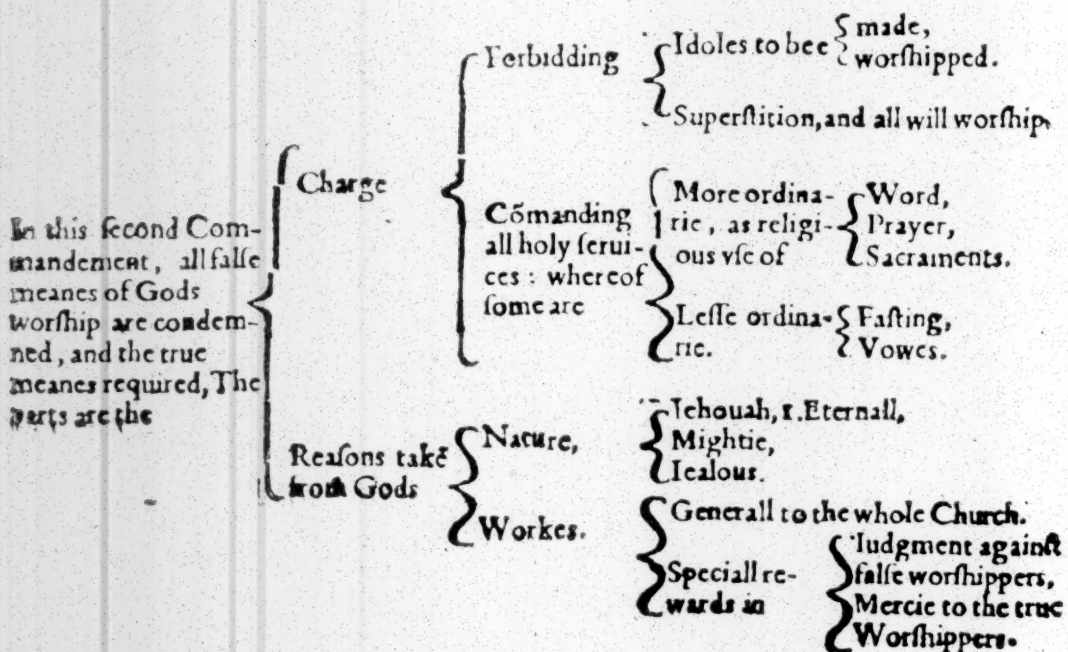
Should not we do so to God, if we did in truth, as we say we do account him to be our father, and trust vpon him, and giue but so much credit to him, as our children do to vs? why should not we thinke our selues sufficiently provided for, If we haue his promise? If wee could indeed come to make him our trust, we should vnloade our hearts of much discontentment, and disquietnesse: and this would cause vs to liue far more cheerefully then now (by reason of our vnbeliefe and distrust) we do, or can do.

The last signe to know whether we trust in God or not, is to examine whether we seeke his loue, and fauour: for that which anie man maketh his trust, that he doth most labour to obtaine: What doth anie man speake of most in the day? and thinke vpon most in the night? and seeke after most in all his life? If it be lucre, then he trusts in his lucre. So, that man that seeketh his happinesse and placeth his felicitie onely in pleasure, he will most seeke, and strine to get his pleasure, and is most vexed if it be taken from him. But he that trusteth in God, will labour most to get the loue and fauour of God; because he knoweth he can haue nothing from himselfe, or any other, but onely from God. As in *Psal*, 62, 11, 12, he sets downe reasons why we must not trust in man, nor riches, nor in any creature thing: for, *Power belongs vnto God*, and mercy belongeth vnto God, and he will reward euery man, not according to his wealth, or friends, but according to his works. And the more the world, and all the riches in the world haue gotten, yett they speake, yett they



*The second Commandement.*

vnlesse God put it in them; for all power is his owne. And so for mercy, there is no compassion in anie man or Angell, which they haue not from God: they cannot shew vs any kindnesse, and if they do, we must confesse that it comes from him. Since then, all power is reached from Gods hand, and all mercy is deriued from him, that nothing either can helpe vs; or if it could, yet would helpe vs; but so far as he puts both the power and will vnto it: therefore they that beleue this, cannot but seeke Gods fauour: for then they are assured that nothing can be able to hurt them. Yea, God can make all things (so far as is profitable) willing, and readie to do them good.

*The second Commandement, Exod, 20.4*



## The second Commandement.

Exod, 20, 4. *Thou shalt not make to thy selfe anie grauen Image, nor the like.*

**I**N all which words, is shewed by what meanes, wee must worship God: namely, not after the inuentions of flesh & bloud, but according to the directiō of his holy Word. And here is set downe a prohibition, forbidding vs to make anie Image, to represent God, or to helpe vs in his worship, or to haue any superstitious or will-worship thereby to please him the better. The reasons ratifying the prohibition, are drawne, partly from the nature of God, that he is *lehouab*. First, one, and the same for euer in all his attributes, & actions; and *a strong God* (for so the next word signifies in the originall) and therefore perfectly able to saue & destroy, and *a lealous God*, louing chastitie in his Spouse, with a most seruent loue, and abhorring spirituall whoredome, with most extreame hatred. Partly from his workes, first general to the whole Church, as taking them for his peculiar people, and marrying them to himselfe, which is implied, in that he calls himselfe their God. Secondly, from his speciall rewards, both in indgment against false worshippers, whom he wil grievously plague, in themselves, and in their seede, *to the third and fourth generation*: And also in mercie to the true worshippers, whom he will wonderfully blesse, not onely in their owne persons, but also in thousands of their religious posteritie.

*Image forbidden  
either of God  
or to be persons  
worship.*

*Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing in Heauen, &c.*

*First, in that God lets downe this Commandement so large'y, & so plainly, and in so manie words, he shewes how exceeding ready we are to fall, to the breach of it. Hence we may gather this generall doctrine, That our nature is wonderfull prone to idolatry, and wee are very apt and readie to worship God falsely and superstitiously. For if it were not so, why would not he content himselfe to be as short here, as he is in most of the rest? But we see, for this and the Sabbath, how amply hee sets them downe, mounding and fencing them, on euery side, with strong reasons: which declares that he knows vs very willing, vpon the least occasion, to breake out from keeping of them. As we may marke: first he saith, *Thou shalt make to thy selfe no image.* None? might some carnall man say. Indeed we will make no image of any earthly thing, for that is too base to represent God: but for heauenly things, they be more excellent. Therefore to prevent this, God shuts out all excuses, & saith, that no man must make the image of any thing, *in heauen or earth or sea*, or in any place whatsoever. But yet flesh and bloud would shift and say, Indeed it is true, we must make no resemblance, or image, or peece of an image, of any thing, to that intent to giue any diuine worship to it, and honour it as GOD: but we honour them with an inferiour worship, reseruing the cheife and highest to God himselfe. Nay saith God, *Thou shalt not bow downe to them, nor worship them.* Neither giue them the greatest honour, nor the least honour, nor any honour at all. So that God meets with euery obiection; that our flesh might haue no pretence, of breaking this commaundement, left vnto it.*

Then the grieuous threatning, that God vseth to terrifie men from it, shewes that they are ready and willing to be drawne vnto it, and that their is a strange pronenesse & inclination in euery mans nature to this sinne of false worshippe. So, *Deut. 7. 25. 26.* God laboures with the people of *Israell* there, that



that when in the land of *Canaan*, they met with Idols, couered with gold and siluer, they should not couet or touch one parcell of the plate, or meddle with it : for if they did, it would insnare them, and make them remember the Idoll, and from remembering, fall to liking, and at last to worship it. Therefore it is an abomination to God, and he that will keepe a piece of gold of the Image, it is the next way to make him a worshipper of the Idoll.

This appeares also, by the examples of the Children of *Israel*, which were the Church of God, and the seed of *Abraham* : for all the Worl'd beside, were hethenish, and the whole earth was overflowen with a sea of Idolatry. But these *Israelites* were but a while among the Egyptians : and we see how soone they were infected with their disease. But when God had puld the out of that hell of the World, which was so full stuffed with all such abomination, & brought them into the wildernes, where they were alone, and no people else to prouoke them to it : yet, when *Moses* that restrained them, was away but fortie dayes, they tooke liberty, and the lust that hath beene smothered by his presence, now brast forth, and they gaue themselves and their best Jewels, to the erecting of an Idolatrous calfe. And after, when God had brought them into the land of promise, and they had been there a while, they could no sooner haue a little time of ease, and prosperitie, but presently they ran a madding after the Idols of the land : so that GOD was faine, almost continually, to keepe them vnder with affliction and trouble. And after when *Dauid* and *Salomon* had reigned, it might haue been thought, that in that space, all reliques and remembrance of Idolatrey had been quite banished & swept away, so that no man should euer haue perswaded them to that course againe. But no sooner had *Ieroboam* departed from the house of *Dauid*, and set vp the two calues, but without any stay, the whole ten tribes, generally, became worshippers of calues : so that these infectious Idols, which he set vp, did them more harme, then all the good examples and instructions, that were in the dayes of *Solomon* and *Dauid*, could doe them good. And when *Rehoboam* had a little ease, hee began to set vp Idolatry,

and the people readily yeelded vnto him, so that both *Israel* and *Judah* were quickly ouerrun and polluted with that false worship. But after, when *Hezekiah* came and stood for the seruice of God, and so neere, as he could, swept out all monuments of Idolatry, from *Judah*: yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, & more mad then euer before, for then, he would kill all, that would hold vp their heads for Gods true worship, and not to yeeld to his inuentions: so that he filld *Ierusalem* with innocent bloud, from corner to corner.

The like might we see among our selues in popery, no wall or window, or house, or Church, which was not full of Images: for when God withdrew the light of his spirit, a while, all was ouerwhelmed with Idolatry, so prone is our nature to this spirituall whoredome.

Vic. r.  
To auoid all  
meanes that may  
entice vs to Idolatry.

The vse of this, is, to teach vs to auoide all meanes and occasions, that may draw vs to this hainous sinne. In which thing, when *Solomon* was not verie circumspect, but would marrie with superstitious Wiues, how quickly was he ouertaken with their superstition? Wherefore, if wee haue anie care of our selues, and to keepe our selues from Idolatry, let vs beware of the companie of Idolatrous persons, and reading their bookes. For as an honest and chaste Woman cannot be long in the company of Adulterers, but she shall be stained with their impurity, and get some blot by their filthinesse: So it is impossible, that one should conuerse with Idolaters, and not receiue some taint of their superstition. For as an Adulterer will first strue to drawe the Wiues minde from her Husband, by accusing his gouernment and dealings, as hard and vniust, and afterwards endeouour to entice her to his owne lure: so it is [with these spirituall adulterers: First, they will doe what they can, to bring vs in dislike with Gods pure seruice, and with his Ministers and Ministry: (as indeed our loue to Christ, and his Word and Ministers, is not so hot, for the moste part, but that a fewe idle clamarous and false accusations, will quickly coole it) and then, hauing withdrawne vs from the true worshippe of GOD, wee are easily caught, and perswaded to anie thing:

So

So that no opinion can be so phantasticall, & heriticall, but if the author of it can bring vs out of liking with Gods seruice, and his Ministers, we shall be readie enough to embrace and follow it.

Therefore since our nature is so prone, and inclinable to this sin, we must not thrust our selues into the companie or place of Idolaters, least that which hath poisoned and infected others, may corrupt and infect vs also.

Further, this confutes the rash boldnesse of many, that (nothing considering their owne nature, nor the contagion and poyson of Idolatrie) dare say, that none shall be able to peruert, or make them worse: indeed many may say to their shame, that none shall make them worse. For howsoeuer it cannot be, but some adition wil be made to their sin, yet they be so bad already, that they can hardly become much worse by any companie: yet many such there be, so bold that they thinke it a childish thing, to feare least they should be allured to Idolatry or superstition: What? say they, should I be so simple, as to bowe to an Image, or looke for anie good from a stocke or a stone? But what say they of *Solomon*, was he a foole? did he want wit? Nay, he was fild full of wisdome, and was beloued of God; yet when he would be familiar with Idolaters, he could not keepe himselfe, but he was ouertaken with Idolatrie. So in 106. *Psal.* from 35, to 39. *Verse*, he shewes the cause, progresse, and rewarde of Idolatry in the *Jewes*: They mingled themselves with Idolaters. What came of that? Then they learned their manners; and what then? that was there ruine. There hee declares, that they did not roote out Idolaters, as God commanded them, but would growe in acquaintance with them, and by that meanes followed their wayes, and manner of seruing of God, till at length they became so zealous and so hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to goe into the houses of Idols, to looke on them and gaze on their ornaments. They are not afraide to see and and heare Masse and such like things. Indeede a vagarant and a runagate, that hath nothing, cares not whether he goes, it is all one to him, to goe by night or by day, to goe in the most



*The second Commandement.*

thee in such places, as in the safest: not because he hath more courage and strength, but because he that hath nothing, can looke nothing: So these vagarants and runnagates in Religion, that haue no pietie or feare of God; care not where they come, or what temptations they cast themselues vpon. But he that knows his own frailtie and his nature what it is, and hath anie thing to loose or keep, will take heed into what places and companie he resorts, least he take hurt and infection by them. For men must not thinke, that Ministers, and other faithfull professors, haue the least strength and courage, of anie other, or are the most dastardly & weak men, because they will not willingly come into ill company, and among ill persons, & heare ill words: but therefore it is, because they know the curse of God on those that do so, and feare their owne weakenesse and frailtie; and in this regard, as euery one hath more vertue and godlinesse, so he will beware of anie thing, that may hurt or infect him. So much for the generall, in that he doth by so many words and arguments inlarge this commandement.

*Exod, 20. 5. Thou shalt not make to thy selfe anie grauen image, &c.  
Thou shalt not bow downe to them or worship them.*

*we must auoide  
the same will  
auoide Idolatrie.*

**I**N that God forbids, first the making, then the worshipping of Idols: we learne this doctrine, that he that would auoide Idolatrie, must auoide Idoles: as in the corporall marriage, they that would auoide Adulterie, must auoid Adulterers. Therefore the holy Ghost himselfe saith 1. Ioh, 5. *Beware of Idolatrie* with a secret obiection, that might be made, Indeede I hate Idolatrie, but yet to haue Images to put me in mind of God, that I trust is no such perill. Yea, it is, for he saith: beware of Idols: if you will be freed from Idolatry, put away allurements, and inducements to it. And how dangerous and perillous a thing the very Idoll itselfe is, and how quickly the beholding of it will set the heart on fire with Idolatrie, the example of *Ahaziah* will sufficient'y shew vnto vs: who, though he was a man, that in the beginning of his raigne, walked outwardly in the waies of God, and for other matters shewed him-  
selfe

selfe a good and valiant prince, yet when he hauing put the Edomites to flight (so that they were constrained to leaue their Gods and flie for their liues) when he, I say, would but looke on these Idoles, he was presently caught, euen by the very looking vpon them; though it seemed this might haue bene enough to keepe him backe from worshipping them, because he had euen then experience of their weakenesse, in that they could not helpe the Edomites (which serued thē before) out of his hands, as after the prophet tels him. For as the looking vpon an harlot will infect one with bodily vncleanesse, so also the looking vpon an Idol will pollute an ignorant and blind heart with Idolatry, & bring it to confusion. Therefore *Dauid* tooke 1, Cron. 14, 19; an other course, for when he was following the Philistines, and had them now to chase, so hard, as they were driuen to leaue their Gods; yet he found a greater worke to be done then slaying his enemies; because he knew, such was the corruption that was in his men and himselfe, as that these Idols might haue done them more harme then all the Philistines could: & therefore, that none might be infected & corrupted by them, he and his men tooke them all, and burnt them with fire.

But yet against this doctrine is objected, that Images be lay mens bookes, and serue to put vs in minde of God. But this objection God himselfe hath answered long agoe, shewing what an Idoll will put one in minde of, and what an Image will teach. For so it is in *Hab. 2. 18. What profiteth the Image? the maker thereof hath made it an Image & a teacher of lies.* Hab, 2, 18. When the prophet tels vs, that Images be teachers, and as they call thē, lay mens bookes: but what be their lessons that they teach? euen lyes. And what get the Schollers of these teachers? euen the curse of God. For so hee saith, *Wee vnto him that saith to the wood arise, and to the dumb stone, it shall teach thee.* Yea, but, will some say, no man will be so foolish, as to say to the stone, arise. But indeede they do say so: for in that they kneele downe to them, and knocke their breasts before them, and creepe vnto them: all this implyeth, that they hope to speede their prayer by that wood or stone, and by that meanes to get them some good: and this is all one, as if they should say, awake, arise, & helpe. Wee would

count him a foolish person, that would say, I will go to yonder stone, & speake to it, & entreate it, that at my request, it would take some pains to do me good: but now whosoever goes to it, kneeles before it, kisseth it, offers a candle vnto it, or any such like, is euen as absurd. For in so doing, he shewes that hee thinks, that stone can arise, and hath some power to blesse him, and stand him in steade, therefore God giues him his wages for his worke, and saith: hee is accursed.

But how unfit scholemasters, Idols are to teach any lesson in Gods seruice, and how vnable to put vs in mind of God, the prophet *David* declares, when he shewes, that they be so farre, from resembling the maiesty of God, as that they be altogether vnlike to him, and farre inferiour to a base man. For, *Psa, 135, 15.* he saith, *The Idols of the heathen are siluer and golde, euen the worke of mens hands.* They be but the worke of man at the most: and therefore, inferiour, and lesse then men: for alwayes, the work is inferiour to the maker of it, whereas, a teacher should be superiour to the learner. Then he describes them with a description, farre vnmeet for that, which should resemble God; and put vs in mind of him: (saith he) *They haue eyes and see not, eares and heare not, hands and handle not, &c.* and so (saith hee) *are all those that make them, and trust in them:* that is, hope by their meanes, to fare the better: thinke, by kissing, knocking and kneeling &c. vnto them, to get any benefit. Idolaters, and Idoll makers, will you know what they be? they haue eyes and see not, eares and heare not, mouthes, and speake not; they haue no vse of soule or bodie: for, if they had, they would neuer be so base minded as to hope for any good from stockes and stones, or looke to be helped by them. And these be the schollers, that these scholemasters and these bookes doe make, they grow at length, to be euen as blockish and foolish as the blocks and stones that they worship.

But here may arise a further obiection. Did not *Solomon* make Cherubims in the temple, and did not *Moses* make the brazen Serpent? Why then should Idols and Images bee so odious vnto vs. To this wee may answer, that God forbids to make an Image to our selues: now *Solomon* did not make the



the Cherubims to himselfe, but to GOD, because hee had a Commandement and warrant from God so to doo. So, for the brasen serpent, *Moses* made it not of his owne minde, but by the direction of God; so that it was no more an inuention of man, then the scriptures, and sacraments are: for he was taught by the Lord how to make it, in what forme, in what place, and to what vse. So, for the Cherubims, they were appointed to signifie, that God had his wings as it were spread out, that whosoever would come to him in the Church, should finde protection and shelter from him, at all times. But this makes nothing for Idols, to worship God by them. For, because *Solomon* made an Image at Gods appointment, may we therefore make one, at our owne pleasure? And if *Moses* set vp a brasen serpent, by Gods direction, may we do the like, by the direction of flesh and bloud? That followes not. But for that very serpent that GOD had commanded to bee set vp, when men would looke on it with too greata reuerence, and had it in too great request, and honour, *Hzechiah* was so bold, as to pull it downe, and deface it; and this is written as a thing of commendation in him. We must make no Image to our selues therefore, but if God bid vs, then we must, for then we make them to God, and then if God say, who required these things at your hands? we may answere with comfort, thou diddest O Lord.

Now as the doctrine is true ingenerall, that all Idols must be auoided and taken heed of, so they are most dangerous and damnable, and most to be abhorred which are in greatest credit and estimation. As namely, first, such as are made to represent anie of the three persons in trinitie, the Father, the Sonne & holy ghost: and these, whatsoeuer pretence and purpose man hath in setting them vp, are simply euill. Therefore *Deut*, 4, 12. *Moses* tels the people, that when God came purposely to manifest his power neere vnto them, & to speake in their eares, yet he shewed no Image or resemblance of himselfe, but they heard only a voice; for which cause he warnes them, that they should not in anie case goe about to make anie Image, whereby to represent God vnto themselves. So *Isay*, 40, 18, *Wherunto will ye liken*

*liken me : what similitude will ye make of me?* There he shews that the cause of making Images to resemble God, is, for that men do not conceiue of him, and his greatnes, so as they should. For if heauen and earth, and all things therein be compared to him, they are not only nothing, but lesse then nothing? and therefore what thing can they finde to set forth his maiestie? What comparison is there betwixt a spirituall substance, and a bodily? betwixt an infinite thing, and that which is finite; betwixt him that containes all things in himselfe, and that which is lighter than vanitie? Therefore it is a most blasphemous debasing of his Maiesty, to go about any such resemblance, and is so farre from lifting vp our hearts vnto him, that it drawes our hearts downe from him, making vs conceiue carnally of him, as of those things, which we see with our naturall eyes. If we should see a man bowe downe to snakes, and toades, and the most contemptible creatures, affirming that he yeelded them this worship, in honour and reuerence to his prince, because these did resemble him; were he not to be condemned of great abuse, and dishonour to his Prince? For these base and vile things are no way fit to put vs in mind of our honourable Soueraigne. What can you finde no better thing to represent to your Prince, then a toad? Now there is a thousand times more agreement betwixt the mightiest man, and a toade: then betwixt God and an Idoll. For a toade is a creature of God, as well as the greatest potentate: but an Idoll is the worke of mans fingers, and an inuention of the diuell. A toade hath life and sence, wherein, it something resembles a man: But to set God out by an Idoll, him, that is life it selfe, and giueth life, sence and motion to al, by that, which is voide of all life, sence and motion: him, that is infinite in wisdom and power, by the workmanship of a weake and foolish man; what a shamefull, and horrible impiecie, is this against his heauenly maiestie? But here some object, that indeed, God the father & the holy ghost be meerely spirits, and cannot be represented by any thing: but what say you of God the sonne? He tooke vpon him the nature of Man, may not one make an Image of him? But can wee make an Image of Christ, vlesse we leaue out the cheef part of him, which is his diuinitie?

For

For it is the Godhead vnited to the manhood, that makes him to be Christ. What were that then, but to seperate those things, which God hath ioyned vnseparably together? which is accursed. And in so doing, what difference doe wee make betwixt Christ and the theefe, that hong on the Crosse with him? Therefore this is an absurde and wretched resemblance. But if we would see an image of Christ, looke vpon poore Christians, that walke vp and downe amongst vs; for they be flesh of his flesh, and bone of his bone; and in them is a lively resemblance of him, and they haue a body and a reasonable soule, as he hath, and the graces of his spirit in them. But for the Idoll, he that will say, he can be better put in minde of Christ, by gazing on a picture painted on the Wall, or an Image hangd vp in some place, then by looking on poore Christians, for whom he shed his blood, and in whom he dwels continually by his Spirit: he shewes himselfe to be as blind and ignorant as his Idoll. Sith then, Christ is both GOD and man, and the maine thing that makes him Christ, is his God-head, let vs know that it is a wicked thing, to make an Image of CHRIST, seeing that wee can no way resemble that which chiefly makes him Christ. But would we see Christ crucified before our eyes, & with all be made partakers of the merit and efficacy of his death and passion? Looke vpon him in the Ministerie of the Word and Sacraments, and there we shall not only behold him, but also enioy a blessed communion with him.

Christians doe most fitly resemble Christ.

Gal. 3. 1

A second Idoll of this kind, so highly esteemed, is the masse: wherein men seeke not a representation of God, but a transubstantiation of him, and vndertake to turne the corruptible creature, not into the Image (as the Apostle chargeth the Gentiles, *Rom. 1*) but euen into the nature and substance of the incorruptible God.

The Masse, an Idoll.

A third Idoll of this sort, is the Popish Crosse: vnto which, diuine worship by the Papists is ascribed, and from which, wonderfull holinesse and protection is expected, and by which, themselues and all their seruices are (as they thinke) sanctified.

Popish crosses are, Idols.



sanctified. As, in the LORDS Supper, the bread is stamped with the signe of the Crosse, and both bread and wine are crossed by the hands of the Priest. So likewise in Baptisme, such confidence and trust was put in it, that they thought their children were not sufficiently baptized, vnlesse they were also crossed.

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*Thou shalt not bow downe to them, nor  
worship them.*

*Doct.*

*Gods seruice may  
not be communica-  
ted to any o-  
ther.*

**I**N that God forbids to bowe downe to Images, or worship them, wee learne, that the LORD will haue none of his seruices, communicated to anie other. It is a speciall prerogative annexed to his diuine name, and nature, to be serued alone. And as none can be matched with him, in his workes: so none may be partaker with him, in his worship. *Is. y. 42, 2. I am the Lord, this is my name, and my glory will I not giue to another, nei-ther my praise to grauen Images.* If his Saints, and Angels, and best seruants, might haue no portion of his honour, much lesse wil he indure it to be yeelded to his vtter enemies, euen to Idols and diuels, *1, Corinth, 10, 20.* Now the seruices, which are denied vnto them, are these. First, prayer: according as the Prophet saith, *Psal, 44, 21. If we haue forgotten the name of our GOD, and held vp our hands to a strange God, shall not God search this out? &c.* Where, the name of God shewes plainly, that none lift vp their hands, that is, make anie Prayers to a strange God, till first they haue cast off all regard of the true God. And as they, by their remembrance of their Idols, grow vtterly to forget God: so it is certaine, that notwithstanding all their shifts and windings, God will search, finde out; and plague them.

But our aduersaries will obiekt, that they doe not call on strange GODS, but they pray vnto Saintes and Angels

to sollicite their cause, to the true God. But herein they robbe Christ of his glorie, whose office it is, to bee the onely Mediator. For to him alone pertaineth the worke of intercession, which hath performed the worke of redemption: according as it is written 1, *Iohn*, 2, 1, *If any man sinne, we haue an Advocate with the Father, Iesus Christ the iust: and hee is the reconciliation for our sinnes, and for the sinnes of the whole world.* Where, the Apostle shewes, that hee is fit to pleade, and intreat for vs, who hath made perfect satisfaction in our behalfe, agreeable to the saying, in *Rom*, 8, 34, *It is Christ, which is dead, or rather, which is risen againe, which is also at the right hand of God, and maketh request for vs.* Therefore they that seeke any other Aduocate, besides Christ; shew evidently, that they belecue, that Christ either wants power, and so needes these helpers: or else that hee wants loue to his Church in earth, and therefore had neede to bee perswaded to his dutie, by the Saints in heauen. But since, he beares such an infinite loue vnto his people, as makes him of all others, most ready to heare and helpe; and also hath all sufficiencie in himselfe, perfectly to saue all those, that come vnto him: then they greiuously sinne, who leaue this fountaine of liuing waters, and seeke to such cisternes, that can yeeld no water: And as they doe greatly derogate from Christ herein, so they doe in ruth most impiouly, make Gods of the Saints, whome they call vpon: because inuocation is a seruice, onely belonging vnto God. *Romanes*, 10, 14, *wee must call vpon none, but him; in whome wee belecue.* Now wee must beleue onely in God, therefore we must pray to none, but to him alone.

*Christ the onely Mediator.*

*We must pray to God onely, &c. why.*

Also, when wee pray to any; wee professe, that wee beleue, hee is able to heare all that call vpon him, in all places, at the same time; and therefore it is necessary that hee must bee present in all places at once, and so consequently be a God.

Lastly, he that is prayed vnto, must know and search the hearts of those, who crie vnto him: otherwise, hypocrites might speed as well, or better, many times, then Christians, for they can giue as good wordes, and make as faire shewes outwardly as others. But GOD onely knoweth the heart, *2. Chron. 6. 30*, Therefore to pray vnto Saints and Angels is, in truth, to ascribe a diuine nature vnto them, and to make gods of them.

To sweare by  
red ouerly.

Secondly, God will haue vs to sweare by none but himselfe alone. *Jeremie. 5, 7. How shall I spare thee for this, thy children bane forsaken me, and swoine by them that are no gods.* How-  
toeuer these are esteemed small finnes, to sweare by the Masse, Crosse, or such like, yet the Prophet chargeth vpon them, that such swearers are forsakers of God; and withall threatens against them, that how-euer they escape the hands of men, yet God will not spare them, but bee auenged on them. And iust cause there is, why hee should bee reputed, and proceeded against. For in swearing by Idoles, we ascribe vnto them, knowledge to search into secrets, and finde out the hidden truth and falsehood; iustice to cleare the innocent, and condemne the guiltie, power to reward the righteous, and to punish the wicked, according to their owne wickednesse.

It is lawfull to de-  
dicate set dayes  
to Saints.

Thirdly, to dedicate set dayes and times to the honour of them, either by feasting, or fasting, As *Hosea, 2, 13. I will visite upon her the dayes of Baalim, wherein shee burnt incense to them, and shee decked her selfe with her earerings and Iewels.* But it might bee asked, what great fault was in all this? It is answered in the next words, they haue followed their louers, and forgotten mee, saith the Lord. And a common experience prooues, that all they, who stand most for superstitious Holy-dayes, are the greatest prophaners of the Lords Sabbath, and contemners of his Word. The speciall worshippe that was yeilded to the golden Calf in the wilderness, was the celebration of the Festiuall day: as the A-  
postle

1. Cor. 10, 7,  
Exod. 32, 6,



posse saith, *The people sat downe to eat and drinke, and rose up to play.* And this is reckoned as one of the most grieuous sinnes of *Ieroboam*, that he had forged out of his owne heart, a solemne feast to the Calues, *1, King 12, 32, 33.*

Seeing then, the worshipping of Images is the worshipping of diuels, as is said, *Psal, 106, 36, 37. They serued their Idols which were their ruine: yea, they offered their sonnes, & their daughters vnto diuels.* (For he that dooth Gods work, he worships God, and he that doth the diuels worke, he worships the diuell.) And seeing all Idols be condemned in Gods seruice, because they haue no warrant from God, & he hath not appointed any signification of them: this serues for the reproofe of all those that haue bowed downe vnto them, kissed them, or vsed any homage vnto them. For in *Esay 66, 3.* he sets downe this as a note of an vnregenerate man, to *blesse an Idoll*: one neede goe no further for the note of a wicked sinner, then if he blesse an Idoll. For by worshipping it, in this Commandement, hee meanes not to accompt it as God, but to thinke that by anie reuerence done before the Idoll, one shall get some helpe, and that this shall be a meanes of good to him: to do this, is spirituall whoredome, For so in *Esay, 42, 8. I will not giue my glory to another.* One had better therefore dye the death, then vse anie bodily gesture of reuerence to an idoll. And this the three children knew full well, in *Daniel*. For when the King commanded them, on paine of death to fall downe, he did not bid them bend their soules, but onely their bodies, yet they would not. One would haue thought, they might haue done that, and yet haue reserued their hearts vnto God. But they knew, that if they had defiled their bodies with the leaste bow, it would haue drawne Gods curse vpon their soules and bodies: and therefore they durst not yeeld vnto it.

Seeing then, this is a spirituall whoredome, those that haue done it, must repent for it, and know that they haue infected their soule, with a damnable sinne, for which if they doe not thoroughly repent, it is sure, that when time and occasion shall serue, they will fall to it as freshly as euer before. For then, it is not the feare of God that hath repressed it; but the positieue law

*Worshipping  
of Images must  
be repressed for*

hath a little restrained it: which if it bee remoued, their lust will break forth, as much, as in former time it did; as it was seene by the *Israelites* in the wilderness. Therefore, those that haue committed it, must be truly humbled for it, and labour for assurance of pardon. And though men will say, they did it of a good intent, in a good meaning, and in loue to Christ: yet all these excuses will not serue the turne. It were an ill excuse of a wife to say, she loued her husband exceedingly, and therefore in his absence, she must haue others, to see them, and looke on them, and embrace them; and all this in loue to her husband. The husband would scarce thinke well of this loue, yea, it would be most abominable vnto him. And it is much worse to kisse an Idoll, and bowe downe to it, and then say, it was for loue to Christ.

Therefore, alio we must labour to get the true and sound knowledge of God, out of his Word, and a seruent loue of him. For, till then, a man is in danger to fall to Idolatrie. But, if one see Christ in his Word, and know his spirituall properties, then he shall say, as the Church, in *Hos. 14, 8.* *What haue we to doe any more with Idols: we haue heard God, and seene God.* For then we shall see better and more excellent things in him, then can be found in anie Image. But till this, we are not well fenced against Idolatrie. As in the naturall marriage, the wife is sure from adultery, If she loue her husband, but till then, she lies open to adulterers: So stand's the case betwixt Christ and vs: Then are we safe from Idols, when we haue gotten a seruent loue of Christ. Many will boldly say, What? Bow down to an Idoll? kneele to a stock or a stone? sure I shall neuer do it. But as good as you haue done it; and what cause or reason haue you to thinke you shall not? Haue you seene Christ described in the Word? Haue you felt him, and receiued his bodie and bloud in the Sacraments? If you haue beheld his excellent beautie in these meanes, you will abhorre an Idoll, as an vgly thing; and if your soule loue Christ, and finde him in these things, you will neuer fall to this filthinesse, but loath and detest it. But if this knowledge and loue bee wanting; you are in continuall danger, to runne to spirituall whoredome, (whatsoever you can say  
now)

now) if occasion were offered. Thus much for the grosse and direct breach of this Commaundement, by making or worshipping images.

The third breach of it, is superstition : when one dooth <sup>Superstition</sup> not goe to stockes and stones, but yet vseth those waies & in-  
uēctions, in worshipping God, which are not cōmanded of God  
in his word, but be deuices of men. For *Mat, 15 9*, Christ  
saith, that they *worship him in vaine, teaching for d & strins mens*  
*precepts*. If it haue no further beginning then mens braine,  
God will giue no blessing to it: yea, he sendes a curse vpon it;  
for cursed is hee that adds any thing to the booke of God: God  
will adde so much to his plagues. And the reason is, because  
he makes himselfe wiser or better then God. For, if God bee  
perfectly wise, then he knew best, what worship would please  
himselfe: and if he be perfectly good, then he would reueale  
vnto vs, what euer hee knew fit for vs to practise. Againe it  
is a great iniury offered to God, when we wil let his deadly e-  
nemies haue the ordering and appointing of his seruice, rather  
then himselfe.

A King would thinke it a great indignitie, that his seruants  
should not yeeld to his direction; but some baie person, that  
were a professed enemy, should set downe what seruice hee  
must haue, and in what maner he must be obeyed, what shall  
bee his attendants and prouision. But much more absurde  
and iniurious it is, that we will let the wit and will of the flesh  
beare the sway in Gods worship: for these two do ioyne with  
the diuell, and are enmitie to God. And if we will haue this  
preheminance in our houses, that our seruants must doe, as wee  
bid them, not what they themselues think good, (for hee is a  
good seruant, that doth his Maisters will, not his owne) then  
why should not wee think it right, that God must be Lord in  
his house? and we must do his seruice, after his appointment,  
and not our owne.

This serueth to condemne the Papists, that are most guilty in  
this point, and haue defiled the whole worship of God, with  
their own inuentions, and superstitions. As by praying for the  
dead, forbearance of meat, putting holynesse in ture, &c. In  
<sup>Papists repro-  
ued for dealing  
Gods worship  
with their own  
invention.</sup>



all which God may, & wil say vnto them, Who required these things at your hands? so in the Sacraments. For in the Lords supper, the bread must be coniured, and crossed, and likewise the wine, or else they thinke it not sufficiently sanctified: but where hath Gods word commanded any of these things? If they be so needfull, then they condemne God for want of wisdom, in that he could not see it: or if they be not needfull, how dare they be so bold, as to adde them to Gods ordinance. So in baptisme, they haue added spetell, salt and creame, and such trumpery: all which is wicked and abhominable, and lyable to this accusation; *who required this at your hands?* So for, the ministry, how haue they corrupted it, by popes, cardinals, abbots, monkes, friars, and the rest of that crew? And also they haue appointed their prest, to offer a sacrifice propitiatory, for quicke and dead, whereof there is no mention in the scripture of God: and therefore there can be no blessing vpon them: for they proceede from the flesh, and not from the spirit of truth; but from the spirit of error: and sprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this commandement, namely idols, idolatry and superstition. Now as this false worship is forbidden, so the contrary, namely, the pure and holy worship is required; and we are comanded to stand for & to practise al the good means, which God hath ordained for his glory & our owne saluation. Whereof some are more ordinary, as praier, hearing & reading the word, & receiuing the Sacraments &c. Which duties, becaue they haue bene often handled already, and many occasions are daily offered to speake of them againe, and againe, in our ordinary ministry, therefore they are only named in this place. This further we must be carefull of, that all the holy seruices of God, must be performed with such reuerent cariage of the body, and seemely gestures, as are most befeeming the exercise in hand. As the publicā, in confessing his sin, declared his shame, & sorrow, by casting downe his countenance, and smiting himselfe on the breast *Luk. 18. 13.* So in praier we are commanded to lift vp our hearts & our hands to God in heauen. *Lam. 3. 4.* An example hercof wee haue in *Ezra*, who fell on his knees,

Gods seruices  
must be performed with  
reuerence.

knees, and spreade out his hands vnto the Lord, *Ezra. 9. 5.* This reuerence helpes vs greatly against our owne infirmities, and edifies other that behold vs, as *Solomon* is said to stretch out his hands before all *Israel. 1. Kings. 8. 22*, and it testifieth our care to glorifie God in our bodies, as we are commanded *1. Cor. 6. 20.* It is written of *Solomon*, that when *Bathsheba* came vnto him, notwithstanding in dignitie she was his inferiour, and then a petitioner to him, yet he rose from his throne, and bowed himselfe vnto her. Much more therefore ought wee, that are worse then nothing, to shew all humility, and modestly when we appeare before the God of all glory, whose iudgments we haue so many times deserued.

Now other some are lesse ordinary: as first, fasting, which is to be vsed to the intent, that we may more soundly humble our selues, before God, and be reconciled vnto him. And this is then specially to bee practised, when we would be freed from some iudgement of God, that we either feeble feare; or else obtaine some speciall blessing, that we do earnestly desire. It was commanded in the law once euery yeare to be exercised, that they might be better acquainted with it, and haue a perfect reconciliation with God.

*Leuit. 23. 27.*  
Vowes when  
to be vsed.

A second lesse ordinary meanes of Gods worship, is vowes: which are to be vsed on special occasions, wheither, to strengthen our selues against some sin, or the better to performe some duty, we do binde our conscience to auoide all occasions, that may draw vs to the one, & to vse all the good meanes that may further vs in the other.

A third, is *Lots*, which is a part of Gods worship, to be vsed in matters of waight, to the deciding of doubts, and ending of strife and contention. An example of which we haue, *Acts. 1.* where being to choose an Apostle in *Judas* stead, & not knowing the fittest, they committed the matter to Gods speciall providence, in casting lots.

So in chusing a King, (which was a matter of great importance,) because no strife and contention should arise, they cast lots, and so chose him, whom God pointed at, as it were by the finger. The like they did, in diuiding the land of *Canaan*:  
least

least any emulation or enuie should arise amongst them, they vied Gods owne hand as it were, in giuing euery tribe his inheritance. So that, in such matters of waight and moment, these lots must be vsed as a good seruice of God for those ends.

And since these things are as strictly comanded, as the former forbidden, this condemnes the corruptions and loosenesse of our times. Many thinke, that if they be freed from idolatry, and superstition, then they haue kept this commandment: as though it did only forbid euill, and did not command the contrary good. This is not so: But one may forbear the forenamed sinnes, and yet be a damnable breaker of this commandment: for God commands not only to turne from dumbe idoles, but also that we should serue the true and liuing God, *1. The. 1. 9.* or else there is no sound conversion. Many can say, they pray not superstitiously: but doe they euer pray religiously? They spend no time in vaine repetitions: but doe they spend any time in faithfull petitions, and praying in the holy ghost? They read no popish bookes: but doe they reade the booke of God? They come not at masse: but doe they reuerently receiue the Lords supper? They haue left of popish fasts: like enough, for wee are salued from popery to plaine impietie: but doo they fast a Christian fast? As they did it before, superstitiously, doo they doo it now conscionably? in casting downe themselves, & celebrating it as a sabbath vnto God, to confesse their sins, and craue pardon for the sin. But for want of these duties, many want the blessing of God, which they might haue, and are breakers of this commandment, because they be not as diligent, in vsing the good meane of their saluation, as they were forward in the ill meanes of their destruction, and are not as carefull, to plant the holy worship of God, as to pull vp Idolatry and superstition; So that, such are as well guilty of the breach of this law, as Idolaters: They, for doing that, they should not, we, for not doing that we should: they, for vsing false worship, we, for not vsing the true worship. But then we shall bee true worshippers of God, when wee shunne and hate all false seruice, and put in practise all the parts of the true seruice of the true God.



*I am Iehouah.* Of the Word *Iehouah* hath been spoken in the preface to the Commandements.

*Thy God, a jealous strong God.*

**I**N these words calling him selfe our God, he imp'yes that there is an euerlasting marriage, betwixt him and his Church. And therefore, as it is a foule fact, for a woman, after her marriage and the covenant of God, made betwixt her husband, and her selfe, to defile her body with filthy adulterers: so, it is a thing, much more hainous, and abhominable, for anie man or woman, after their covenant with God, to follow Idols and Images, not contenting themselues, with the perfect beautie of Christ. Then, where he saith (*a jealous God*) he compares himselfe to an husband, that as he loues his wife most dearely and tenderly, whilst she remaines chaste and faithfull: so, is he most offended, and prouoked, if she deale lewdly and treacherously with him. Now Christ hath abundantly confirmed his loue vnto vs, in giuing himselfe for vs: but if we behaue not our selues chastly towards him, according'y, hee will be as a jealous husband, whose feruent loue being abused, will burst forth into the strongest hatred. As *Solomon* saith, that *lealousie is the rage of a man: and therefore he will not spare, in the day of vengeance.* In that, he calls himselfe a jealous God, it declares, that he wants neither cause, nor will to powre vengeance on them, and in that, he is a strong God, he is of might sufficient, to plague and confound all those that wickedly breake his covenant.

From all this description (whereby God hath set out him selfe vnto vs, to be our God, and a Jealous God; that cannot abide anie such filchinesse, and a strong mightie God, that is able to execute his wrath on the offenders) we must learne first, that Idolatry is not a small sin, but most offensiue to God, & dangerous to man. The practise of it is abomination; and the persons committing it, are made abhominable, and accursed: Deut. 7, 26, It is a worke of the flesh, Galat. 5, 20. It is a seruice of the diuell Deut. 32, 17. And it draweth men by the fearefull iudge-

Dott.  
Idolatry is of-  
fensiue to God  
and dangerous  
to men.

ment of God, into manie monstrous, and vnnaturall sins, *Rom*, 1  
24, 26, &c.

Therefore they deale very wickedly against God, & iniuriou-  
sly with men, that iustifie such grieuious sinners; and make their  
case seeme safe and good, who are in so great perill of the heauy  
wrath and vengeance of God.

Then, from this description, secondly we learne, that we may  
& must take courage and comfort, to stand for Gods pure wor-  
ship, against all Idolaters and Idolatry, and all manner of super-  
stition: seeing that he is our God, one that hath bound himselfe  
in couenant to protect & defend vs: as also he is Iealous, that  
carries a flame of loue to all the faithfull, as well as an exceeding  
detestation to the vnfaithfull: and then he is a strong God; not  
strong with an idle kind of strength, that lyes hid within him, &  
neuer is put in practise, but he doth vse his strength, to the main-  
taining, and protecting of all such as are true friends to him, and  
maintainers of his worship.

Which is for the comfort of those, whose friends, & such frō  
whom, they haue their maintenance, are Popish, and will hate  
them and be enemies to them, if they hate superstition and loue  
God and his true worship. But feare not that God is a strong  
God, if they will not helpe, he will: they haue no such power a-  
gainst you, as God hath for you, so long as you continue vpright  
in his seruice.

This is also for the terror of all Idolatrous and superstitious  
persons, that haue manie things to vphold them, and are well  
friended, and strongly defended; but yet mischief shall be their  
end in the end, because he is stronger then all men, that sets  
himselfe against them. That which is prophesied against them,  
*Reuel*, 18, 8. shall surely come to passe. Therefore (saith the holy  
Ghost) *shall her plagues come at one day, death and sorow, and famine,  
and she shall be burnt with fire: for strong is the Lord God which will  
condemne her.* And then all that the Kings could doo for those  
Idolaters, was, to lament them, but they had no power to  
helpe them. And the Merchants, who were in great league  
with them, could onely bewaile, but no way mitigate their mi-  
serie.

Visiting the sinnes of the fathers on the children.

First, it may be objected, how God can in iustice do this, and punish the children for the fathers fault. But to that, we may answer, as God doth in *Hos. 2, 2*, speaking to the Iewes: he bids them pleade with their mothe; comparing himselfe to an husband, he shewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife, that hath dealt treacherously, and her adulterous broode too, because they bee none of his children: so God may iustly plague and forsake, both the parents, and the wicked children, of wicked parents.

Ob.  
Ans.

Why God may punish the children of wicked Parents.

Now this vengeance, vpon the children of Idolatrous parents, is shewed especially in these things: First, in withholding the meanes of grace, and the spirit of grace from them. Secondly, in letting the children see their fathers euill wayes, to imitate the same. Thirdly in giuing them vp to blindness of minde and hardnesse of heart; and in denying them the benefit of good companie, that might helpe them, and such like. But the doctrine that wee may gather hence, is, that vngodly parents are the moste deadly enemies vnto their children: As in *Exodus, 34. 8*. where God setteth downe his name most comfortably, and the abundance of his mercy, yet addes this withall, *Holding not the wicked innocent, but visiting the sinnes of the fathers, on the children, to the third and fourth generation.*

Vngodly parents are the greatest enemies their children haue.

This, the example of wicked *Abab* doth euidently proue: For in that he shed *Naboths* innocent blood, and committed Idolatry, & serued *Baalim*, who could haue done greater wrong to his posterity, then he did himselfe by these things? for hence it came, that the kingdome was taken from his house: and his children, to the number of seauenty persons, had their heads chopt from their bodies; & all his kinsfolkes and acquaintance, fared the worse for his sake. So *Ieroboam*, (that seducer of *Israell*) thought by his idolatry, to haue established the kingdome,

1. Kin, 14.



to him and his, so that it should neuer haue bene taken from his house and ofspring. But was it so? Nay, this ouerthrew him and his house, this was the bane of all his. For because he made *Israel* to sinne, therefore God swept away him and his stocke, as dung from the face of the earth, that none remained of them. Euen as one would doe, with an vncleane and filthy beast, which if he abide long in a place, will defile the house, so that the place cannot be cleane and sweet, till both the beast bee removed, and his dung swept out: so *Ieroboams* ofspring were as excrements of an impure beast, that did so pollute the land, as it could not be purified till they were all scoured away.

So *Chams* posterity, for many generations, bare the curse vpon them, for the impietic of their wicked father.

This serues to rebuke those parents, that thinke and go about by oppression, by wrongfull and iniurious dealing, and such wicked courses, to better the estate of their childeren, and hope by these meanes to make their seede great vpon the earth, after them. Nay this is the way, to bring the curse of God, and consequently, destruction, vpon their family. If men did but giue credit vnto the word of God, that such vile practises would overthrow, and not build vp their houses, and that they did by these things pul down the plague of God from heauen, vpon them & theirs: it would keep them from enriching themselves by wicked waies, and make them take heede how they filled their houses with the riches of iniquity, for feare, least they should fill them also with the reward of iniquity, euen the vengeance of God. For these sins, as *Saint Iames* saith, doe cry vp to heauen, they make an exclamation in Gods eares, and he vseth not to repell their cry with a deafe care, but he heres it, to the ruine of those against whom the cry cometh: for after this cry of their iniquitie, followes their cry & howling for misery. As Gods daily iudgement vpon enclosers, & oppressers, in our dayes shewes it; for when they begin to molest poore men, to vnpeople townes, to seeke how they may dwell alone in the land, this enclosing doth but exclude them and theirs: so that if men would but marke & obserue it, they should see before their faces, how God plagues their sinnes, both in themselves

selues and their houses.

This must teach vs also to be humbled, and to craue pardon, for the finnes of our forefathers; because they send out an ill breath, to bring the curse of God on vs also. So we see in *Daniel* 9. he doth not only confesse his owne sins, and the wickednesse of the people, & a liue, but he is wonderfully cast downe, and grieued for the sins of their auncestors, and predecessors, and of the Kings, Priests, and Prophets, that went before them. And there is a promise, *Ezek.* 18, 14. that he that sees his fathers sins, and seareth, being humbled for them, and doth not the like, he shall not smart, nor beare the punishment for them, but God will be mercifull to him. For indeed this is a true note, that one doth not iustifie, and defend his fathers euil waies, when he is grieued, and forsakes them. But he that sees his fathers misdeeds, & will either iustifie them, and defend them in word, or else by his practise maintaine them, he makes vp the measure of his fathers sins, that both may be laide together, and bring a double plague vpon his head.

To be humble.  
for our fathers  
sinners.

Of them that hate me.

IN that, God calles Idolatry and superstition hatred of him, hence this doctrine may be learned, that all false loue is hated. For Idolaters pretend that they loue God aboue all, & more then all: They can find in their hearts, to bestow their soones and daughters on him: and is not that zeale? No. False loue is true hatred: & in that they do those things, which God hates and forbids, what euer their pretence is, they are haters of God. So *Pro.* 13, 24. he shews that a fond parent, that spareth the rod, hateth his child: but hee seemes to loue him, and to bee so tender ouer him, that he cannot finde in his heart to giue him correction; therefore he hates him, for that is hatred. So in *Leuit.* 19, 17. The Lord commands to admonish our brother plainly, and not to hate him in our heart; shewing that if anie man, be so carnally affected to another, that hee cannot tell him of his sin, being loath to grieue him, by a sharpe reproofe, and to reprehend him, that he might be brought to repentance, hee that is thus tender hearted towards his friend, hath an

Doff.

hard

hard heart against his friend, and this is an euill hatred.

This then confutes such people, as in their blind charitie will say of papists, Oh, they be good honest men: and though they haue not so strict a regard of Gods worship, as he commands, yet, I hope they loue God, and haue a good heart to him. Nay, they be not honest persons, nor they do not loue God, but they hate him. For this is, as is a wife should say, Indeed in mine husbands absence, I must haue an other man to keepe me companie, and lie with me, to put me in remembrance of my husband, but yet I loue mine husband. But the husband, or anie man else, would account smally of this loue: yea, they would iudge, the wife rather hated then loued the husband. In such case are those, that must looke on Idols, to helpe them in their deuotion, they must haue some Image to gaze on, that they may be put in minde of God, and they will prostitute themselues to stockes, and stones, thereby to manifest the regard they haue of God: but he will giue them small reward for this loue, yea they shall bee accounted of him as professed enemies to his name. So, for those parents that are so kind to their children, & loue them so dearely, that they cannot bring them vp in nurture and correction, and in the feare of God, they cannot crosse them, or goe against them in their ill course: such a parent is a most mortall foe, as often the children feelee afterwards, and accordingly recompence them: for they loued them with a false loue, but the childrẽ reward it with a true hatred. So, he that wil not offẽd his friend, nor trouble him, with telling him of his faults, but rather smooth vp all and flatter him & speake fayre words, he is a most grieuous enemy. And yet who is there almost, that dooth not delight in such enemies, and makes more of them, and esteemes them more welcome, then a true faithfull friend, that seekes his soules health, & will not suffer him, to cast himself headlong into destruction? Let vs therefore learne to abhorre all carnall loue, both to God, and men, as that which is the most pernicious hatred.

Not to match  
with Idolaters.

This must also teach vs not to match our selues in society or in mariage with Idolaters. For this is to ioyne our selues with those that hate GOD: and for this *Iehosaphat* was reprooued.

What?



## The second Commandement.

21

What? saith the Prophet, wouldst thou helpe the wicked, and loue those that hate God? Yet if one had told *Ahab* that he had hated God; he would haue defied him, & said; that he had loued God as well as the best. But that is no matter, what *Ahab* would say; so long as God accounts him an enemy, *Iehosaphat* should haue had no societie or friendship with him.

So that, they are much to be condēned, that will seeme to haue some care of Religion themselues, and to looke that their owne wayes be good; but yet they can be familiar, and make friendship with Idolaters, and professed superstitious persons, And are not they then subiect to that reproofe of *Iehosaphat*? What wouldst thou loue them that hate me? No man will be knowne to be a familiar friend to an open traytor, whom the King and Counsell hath proclaimed traytor; for feare least he should be tainted with some suspicion of treason. And indeed he that will be so conuersant, and so well acquainted with those which God hath proclaimed traytors: such as haue anie spirituall wisdom and true loue of God, may, not without iust cause, suspect him as one that himselfe beareth no great good will to God and his pure religion.

Exod, 20, 6. *And shew mercy to thousands of them that loue me, &c.* Do 7.

**I**N that, God promisethto shew mercy to thousands, of them that loue him and keep his Commandements, we learne, that the best way for anie man to do good to his children, is to be godly himselfe, as the very words of the Commandement doe import. So *Psal, 37, 21. A good man is mercifull, and leadeth, and his seede enioyeth the blessing.* And after, 29, Verse, *The righteous shall inherit the land, and dwell in it for euer*: Not in his owne person, for that were no blessing to a good man, to liue still in this world, but in his seede he meaneth. One would think the contrarie: what, is he alwaies lending? still giuing, and doing good? why alas, how shall his poore children do then? How shal they do? Nay, they be rich children, and shal do well enough. They haue a rich legacy left them, for they shall inheric the blessing of God. When he saith, the blessing, it is more then if he had said the whole earth, and all the World. For, this one might haue, &

He that will do good to his children must be godly himselfe.

yet be vnder the curse, and liue and dye a miserable man, and go to hell too: but hee shall haue the blessing, therefore all things necessary for soule and body: for, so much the blessing containes. So *Psal, 112, 2*, *The generation of the righteous shalbe blessed.* If then the blessing of God be the cause of all prosperitie & happiness: and contrary, the curse of God, the beginning & ground of all miserie: then so farre, as we be good or ill, so farre, doe wee good or ill to our stocke. For, in the law, God threatens, that if we be disobedient to him and his commandements, wee shall be curst in soule, body, wife, children, and all that wee put our hand vnto. But, on the other side, if we be vpright, and with a perfect heart set our selues to followe Gods commandements, then wee shall be blessed in soule, bodie, wife, children, and all that belongs vnto vs: so that the blessing of God shall meeete vs at euery turne.

*Ps. 112.* Since then God is so merciful to all those that loue him, and shew it by keeping his commandements: This serues for the comfort of al such, as be good children of good parents: though perhaps, their parents can leaue them no great matter, for outward things, yet they haue laid vp many prayers for them in heauen, and leaue them Gods fauour for their possession: they haue a good patrimonie. for they haue Gods blessing to trust vnto. It is better to be the childe of a godly, then of a wealthy parent. For he that is both himselfe a good man, and hath also proceeded of godly parents, is now possessed of a double blessing, for his fathers prayers, & for his own; for his fathers mercy & for his own too. This is likewise, for the comfort of Gods children, that haue many children, and little wealth to leaue them. But, that is not the question, what goods they haue? If they bee good and labour also to haue their children good; though they were thousands of them, they haue the blessing of God, and that shall maintaine them well enough. Those, that be blessed of God, sha'l not want the effects of his blessing. As *Ps. 137, 22*, *They that are blessed of God, shal inherite the land: but those that are cursed of him, shall be cut off.* Sometime indeed the godliest parents haue wicked and vngodly children: as *Iacob* had. But then God will either conuert them, as he did *Iacobs* sonnes: so that those, whome at the first he saw to be as prophane, as any, he liued

ued to see conuerted, and very holy men, and pillars of the Church: or else, if all be not good, God giues grace, that some one of them at the least shall be holy: As *Abraham* had vngodly *Ismael*, but he had godly *Isaack*; and *Isaack* had prophane *Esau*, but he had also holy *Jacob*. And *Dauid* had wicked *Abalom*, and incestuous *Amnon*, but yet withall he had godly *Salomon*: or if none of the next of-Ispring be good, yet some of them that followe shall be holy. The godlinesse of the parent will shew it selfe in the bud, sooner or later: as *Iotham* had a wicked sonne and heire after him, though himselfe was a good man: but yet after godlesse *Abaz*, succeeded godly *Hezekiab*. Or if at any time good parents bee denied this blessing in their children, the Lord will fully requite this want, with abundance of blessings, vpon themselves: as appeareth in the case of that worthy blessed King *Iosiah*.

Exod. 20. 6. *That loue him and keepe his commandements.*

**I**N that the keeping of the commandements is here set down, as a note of our loue to God, this doctrine may bee learned, that they onely be louers of God that be doers of his wil. But some will obiect, that if the loue of God consist in the keeping his Comandements, then it should seeme, that none loue him, because in many things we offend all. But, for resoluing of this doubt, know, that there is a great difference between these two, To keepe Gods Commandements, and to fulfill his Commandements. For keeping noteth a truth, fulfilling a perfection: this Christ only had; but that truth euery Christian must haue. For, euery christian man may so far forth keep Gods law, as that he shall be accepted and also rewarded, though not for the merit of the work, yet for the mercy of him that accepts the work: but this true keeping must be knowne by these notes.

*Doff.*

They onely be louers of God, that be doers of his will.

The difference betwixt keeping the Commandements & fulfilling them.

First in keeping, we must aime at all; there must be a full purpose, and true desire to keepe euery one. For, if one ly in any sin, & break any Commandement wilfully; the wilfull and known breach of one, makes him guiltie of al.

True note of keeping the commandements.

Secondly, this obedience must be done willingly, with a free & chearefull heart: as *Dauid* bids *Solomon* serue the Lord with a willing mind.



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<sup>2</sup>  
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Secondly, this obedience must be done willingly, with a free & chearefull heart: as *Dauid* bids *Solomon* serue the Lord with a willing mind.

Thirdly the end of our actions must be good, to shew our loyaltie to God, to approue our hearts to him, in obedience to his Commandements; and not for any other ende or intent of our owne, as to be magnified of men, or to merite by them or such like. Hee that hath all these things, keepeth the law of God. Iudcede no man can fulfill it, neither is it required of Gods children that they should, because they be vnder grace, & not vnder the law, as touching the rigour of it. But, for those that be out of Christ, this condition is proposed to them, Win it, and weare it: keepe the law in full perfection and haue appinelle in full perfection; but breake it in the least tittle, & lose your saluation: those which are not in Christ are thus bound. But those which are his members, and are made one with him by faith, are vnder grace, there is a more easie obedience required of them, Not to fulfill the lawe in extremitie of it, but to keep the law, in the vprightnesse of their hearts, and do so much, as Gods spirit, which is bestowed of them, giues them power to do. But now to returne to the doctrine it selfe, Whosoeuer loues God, must in this manner as hath been spoken, keepe the law of God. This is proued, 1, *Ioh. 5. 3, 4 This is the loue of God that we keepe his Commandements.* Is it soe (may one say) then that is a verie hard piece of worke, few can doe that. Nay saith he, *his Commandements are not grieuous, for all that are borne of God overcome the World.* He shews that a Christian, so farre as he is regenerate, hath conquered the World: and then Gods Commandements cease to be burdencome. For the thing that makes them heauie, is our worldlinesse and fleshly lusts, which strue against the spirit: but when Gods Spirit which regenerateth vs, hath set downe and ouercome those lustes, in that measure, they are very easie and lightsome, and wee shall with much comfort and quietnesse obey them, when we are once truly conuerted, according to the measure of our sanctification.

It is a most tedious thing to a Christian heart, to obey the diuels Commandements; but most ioyous to follow Gods. As if it were permitted to a Christian man for the while, to steale, ye, rob, murther, commit adulterie, surfeit, and wallow in his vomit



vomit or such like: his soule would abhorre it, and hee would rather dye, then doo these things; it would bee such a vexation vnto him. But now, to pray, to heare the Word, to read, conferre, or doo workes of mercy, and the rest of that kinde, it is euen a recreation, and delightfull exercise for him: for Gods Commandements are pure, and holy, and delight the heart, so farre as it is pure and holy. So *John 14, 15.* *If ye loue me, keepe my Commandements: and I will pray the Father, and he shall send you another Comforter.* As if he should say, Hee that loues mee best, and keepe my Commandements most, shall finde trouble: but let not that trouble him, for he shall haue my spirit, which will comfort and sustaine him in all his misery. But ignorant men will say, wee doo keepe Gods Commandements, and haue a care to be obedient vnto Christ. But Christ saith, *verse, 21.* *he that (hath) my Commandements and keepe them, thereby teaching that one must first haue them, afore hee can keepe them.* Hee must haue them in knowlehge, and vnderstanding, haue them in memorie, iudgment, and affection, and then fall to keepe them in action. Doe this, and then, indeede you loue Christ. But many talke of louing Christ, and what good friends they bee to Christ; but trie them a little by their workes, and you shall see that they neither haue GODS Commaundements, nor keep them: and so farre, as they faile in these things, so farre they faile in the loue of God, and prouoke God also not to loue them. This confutes those disordered persons, in whom one can see nothing, but open rebellion against Gods law, open breach of the Sabbath, & manifest contempt of the Word: yet tell him of it, and aske them, if they be not ashamed, thus in the face of the World, to proclaime enmitie against God; then first they fall to shifting and cloaking. But if you come with so good a prooffe, that they cannot deny it, but are conuincd to their faces: then this is the next, What? are you without sinne? haue you no faults? doo you fulfill all Gods commaundements? Yes, miserable man, there are faults in the best: but this is blockishnesse. Is there no difference, betwixt falling by frailty, and through infirmitie? and liuing and lying in a

fin, and allowing ones selfe in the committing of it? That frailty is in Gods elect children: but this wilfull disobedience, & maintaining naughtinesse, is in hypocrites: That, God passeth by and regards not; this, he will neuer put away, vnlesse there be an amendment, and great soundnesse. For, such persons loue not God: and it is iust, if he pursue them, and plague them as his enemies. This likewise, is for the great comfort of Gods Children, that do their best indeuour to keepe all his commandements. Though they faile in that obedience, which they ought to performe, yet God promiseth to *shew mercy* to them: as if he should say, Though you come far short of that, you should, and would; yet, so long as your heart is true, I will beare with your infirmity. For he requires not fulfilling, but keeping. If one will stand to himselfe, then he must either haue perfection, or confusion. But if he trust to Christ, then he is vnder grace, and there is mercy in Christ, pitying and rewarding: rewarding all their good, pitying and passing by their infirmities.

*Thus much for the second Commandement.*

*The*



### The third commandment.

Exod, 20, 7. *Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse that taketh his name in vaine.*



He purpose of this third Cōmandement is, to teach vs, that we should not profane the name of the Lord our God, but vie it with all reuerence. The parts are two: a prohibition, in these words, *Thou shalt not take the name of the Lord thy God in vaine.* (By the name of God, is vnderstood all those things, whereby God, as by his name, hath made himselfe knowne vnto men; as, his titles, his attributes, his Word, and his Works. *In vaine*: that is, rashly, idly, carelessly, when neither God is thereby glorified, nor man profited.) The second part is a reason, in these words, *For the Lord will not hold him guiltlesse*, that is, God will surely punish him. Which reason God sets downe, because no sin goeth more usually unpunished through the hands of men, then this. For, many will take it haumously to haue their owne names euill spoken of, and abused: but so slight a regard haue most men of God, that though his name be blasphemed, and profaned, though he be greatly dishonoured, yet they lay it not to heart, neither care for it. Therefore, least men should make no account of this so great a sin, (because it is a thing that mans lawes take little, or no notice of) he sets downe the punishmēt: that though the positive laws of men should take no hold on such persons, yet the God of heauen and earth will take such in hand, and deale with them himselfe: he will not commit them ouer to the hands of inferiour officers, but himselfe will see their execution done. Now, the commandement doth partly forbid, partly command. It forbids in generall, to take the name of God in vaine, as is shewed

What is meant  
by Gods name.



in the Table.

Doct  
Speciall care to  
be had of vs,  
that we take  
not Gods name  
in vaine.

The doctrine here taught, is, that great care is to be had, that the holy name of the Lord bee not dishonoured by vs. As it is in dignity aboue euery other name, so ought it to haue estimation aboue all other names. As he himselfe requireth, *Deut, 28 5 8*. Thou shalt *fear this glorious and fearefull name, the Lord thy God*. If he be so gracious to admit vs to that, which we base creatures altogether vnworthie of, as to deale with his maiesty, to to be spoken of, & spoken to, & himselfe to speake to vs: let not vs be so vnthankful as to defile his holy things, which he comitteth to vs, with polluted lips, and vnsanctified hearts. And this should cause vs, to be so much the more carefull hereof, by how much the benefit wil be greater to our selues, if we can make the right vse of this reuerend and blessed name.

The benefits  
of the right vse  
of the reuerend  
name of God.

It yeldeth safety to them that are in peril, and is, as it were a castell, or tower for protection, for all righteous men that wil run vnto it. *Prov, 18, 10*. It conferreth all comfortable delights, to them that fee'le the vertue of it in their hearts: & is compared in the songs of *Salomon*, Chap. 1. 2. to a most pretious and odorous; *ointment* and that, not shut vp in a boxe, but *porred out*, which doth the more augment the sweet fauour of it: as in that, which was bestowed vpon Christ. And this doth much allure sound hearted Christians, (whose affections go not a whoring after earthly vanity) to embrace and loue him.

¶  
How Gods  
name is taken  
in vaine.

A professor  
being wickedly  
is a great can-  
dal to religion.

First, Gods name is taken in vaine, in life, by an vngodly, and unholy conuersation, of those that professe the religion of God. And so *1 Cor. 2*. *Pauls* sets downe a reproofe of the Iewes, that for their sakes, the name of God was euill spoken of, among the gentiles. The gentiles hated Gods name, and were enemies to religion inough of themselues, when no occasion was given: but when they saw the Iewes, that professed themselves to bee Gods people, and to loue and worship him, and to be loued of him also, to liue so wickedly, to deale so craftily, couctuously, & cruelly: this made them hate religion much more, and speake ill of God more presumptuously. And so in *Ezeck, 36*. the Prophet chargeth this vpon them in the 22. *Verse*, that they polluted the name of God among the heathen. They were so farre  
from

from conuerting any one by their good example, that by their ill behauiour they made those to hate God, who else might haue beene drawne to some liking of true religion. For that which the wise man speaketh of the naturall family, is true also in the house of God. A wicked sonne (saith he) is a griefe to his father, and a shame to his mother. Let an hundereth vagabonds and runnagates play the filthy persons, the vnthrifts, and the theiues, this brings no discredit to the father, no man chargeth the fault vpon him, he beares no reproach: but if his sonne, that is brought vp with him in the family, and is called after his name, shall do any such thing: himselfe hath not the blot alone, but he brings also an euill report vpon the family, and his father shall beare a great part of this disgrace. So, let all the Atheists and Papists, and carnall worldlings in the wrold, liue wickedly and shew themselues to be, as they be, filthy beasts, goates, and swine without grace, and the feare of God: it is no such great disgrace to religion, they beare all the blame themselues, and the shame lightes vpon their own heads: but let a professor fall into wickednesse, one that makes shew to be begotten of God, by the immortall seede of the word, to bee a child of the church, a member of Christ, a temple of the spirit, let such breake forth into some grosse sinnes, and here will bee matter for all the wicked persons in a country, to talke of; now the diuell and his limmes will triumph and brag, now they sharpen and whet their tongues: the religion of Christ shall be blasphemed, the professors of religion taunted, euery one that desireth to be a christian, shall haue this laid in his dish, and the name of God, and the spirit of God shall not escape without some blot of reproach. Ho (say they) these be your professors, these be your holy men, that be so full of the spirit, these be they, that will be the holy saints of God, these be they, that ruine to sermons and carry bibles, these be the fruits of their profession, you may see what godly men they be: I warrant you, they be all alike, you may see by one, what the rest bee. Thus wee see, what a great staine religion hath among men, by the fall of those, that staine the holy profession with an vnholly conuersation: professing godlinesse in word, but indeede denying the  
power

power thereof. These fill wicked mens mouthes full of slander, and give their malicious hearts matter to set themselves a worke, against the Gospell, and godly men.

And this was the sinne of *Ophni*, and *Phineas*: they should (as the Lords priests) haue giuen such good exhortations, and haue shewed such grace in their behaviour, as that all men might haue delighted to come into the place of GODS worship, and to serue him according to the law: but they were so wicked, and vngodly, and so full of filthinesse, that the seruice of God, by their meanes, was hated, and became odious to the people.

Sith then, this is such an high taking of Gods name in vaine, to be brambles in Gods vineyard, and tares among his wheate; this confuteth those, that thinke, if they can keepe their tongues from swearing, and forswearing, then they be free from the breach of this Commandement. If no man can charge them with an oath, or periury, they thinke they need not repent for taking Gods name in vaine. Not so. But let them know, that by an ill life, by walking and conuersing after a sinfull manner, they may prophane Gods name more, hurt religion more, and bring more grieue vnto the hearts, and shame vnto the faces of professors, then some other by a thousand rash oathes; yea, by grosse and open periury. It is as great a fault, to abuse the religion of God in life; as the titles, or attributes of God in speech. And therefore, vnlesse those that are called Christians, labour to be Christians, that their workes bee suitable to their words; and they shew forth the vertues of Christ, as well as take vpon them the name of Christ; vnlesse, they be carefull to frame their liues according to the line of Gods Word, and so to order all their carriage, that the fruit, that shewes it selfe in their life, be agreeable to the seede, that is daily sowne in their hearts; they are as grosse profaners of the name of God, and as lyable to the curse and vengeance of God, as he that sweareth many a vaine and idle oath.

Our workes  
must be suitable  
to our words.

Secondly, this serues to instruct all men, that would be called Christians, and accounted the sons of God, to liue so, as that they may bring some glory to God by their liues. And Saint

*Paul*



Paul bids the bond seruants. 1, *Tim 6, 1*, *count their Masters worthy all honour, that the name of God and his doctrine may not be ill spoken of*: speaking to such, as were seruants to vnbeleiuing masters, he bids them giue them honour, and reuerence, not for any religion or goodnesse, that could be seene in them (for they were infidells) but for cōscience sake to Gods ordinance, whose place their masters did supply: and that, because, if they did not so, all the fault should be laide vpon the name of God. But how doth he proue that Gods name should be euill spoken of? Because his doctrine should be euill spoken of. So that, where euer the gospell is flandered, there God himselfe, and his name is dishonoured. Contrariwise, nothing can glorifie God more in all this world, then, when those, that will belong & appertaine vnto him, shew what household they be of, by their works. And hee that will be esteemed the son of God, must do more good workes, then one that is only the sonne of *Adam*. This will stop the mouthes of wicked men, and muslel them vp, that they shall not haue a word to barke out against Christians, & Christianity. Yea, this will beget a good liking in their hearts, of that word and religion, which workes so good effects in the liues of them, that hold it. As in the family, let the children bee good, temperate and modest, & behaue themselves gently, and humbly to all, then they do not only get good account, and estimation to themselves, but they are an honor to the house, of which they come; and to the parents which begate them, & a crowne to all their friends, and brethren; that those which be enemies, cannot for shame giue out an euill word of such a man, whose children be so well brought vp, and behaue themselves so orderly. So is it in the church, in Gods household vpon the earth: would any procure honour to God his father, would he cause the church to be praised, & all his brethren & fellow members to reioyce, and to be well reported of? then, let him shew forth the vertues of Christ, let him liue worthy of his vocation & calling, let him cause his light to shine forth in the darkenes of the world, let him not keepe his vertues in his owne bosome alone, but let the brightnesse of them shine forth vnto all those that liue with him. And if hee do so, hee shall bee honoured

Gods name is greatly glorified by the holy conuersation of Christians.

himselfe

*The Third Commandement*

himselfe euen in the cōsciences of the wicked, but especially he shall win great reuerence, & reputation to the name of God, to Christians and Christian religion. And though some enemies be reprobates, and therefore irreuocable, yet he shall make them dumb, and stop their foule mouthes, that their furious clamors shall either not be heard, or if they bee, yet not regarded. And whereas others (that are yet in their present estate, enemies; but in election Gods children) may seeme for a time perhaps to be hardned, and not to submit themselues: yet afterwards this good example will work, and the seed will appeare in the fruite.

And when God hath softened their hearts, and opened their eyes, and conuerted their soules vnto him, and visited them with his good spirit, then they shall magnifie him and praise him: then they shall say, Blessed bee God that euer I liued in such a christian family; that euer I was vnder so good a Minister: I thanke God that euer I was acquainted, or did conuerse with such persons, by whose gracious behauiour I was brought the better to like of Religion. Now the old seede, that seemed to lie dead vnder the clods, reuiue, and springs: now the fruits of all good precepts, and good admonitions begin to appeare.

If there grow thornes in Gods vineyard, the axe of Gods vengeance meets with them straight; and they of all other, shall most fearfully and horribly bee destroyed. If men will be briars, then let them keepe themselues in the wilde waste, and not presse into Gods garden: for if they doe, most vndoubtedly they shall be cut downe, and cast into the fire. Thus much for the first kinde of dishonoring, and taking Gods name in vaine, viz. by life.

*Speech.*

The Second followeth, by Speech, and that first without an oath, by speaking vnreuerently of Gods word, titles, attributes, or workes, without due regard, or estimation of the thing one speakes. First of the word, in speaking of it idly, curiously, vainly, to picke out needlesse questions, rather to shew wit, and learning, in obiecting vainly against the truth, then to minister any grace to others, or learne any goodnesse

to himselfe. But this vaine and fruitlesse iangling, is a great abuse of the holy Scripture: when one hath no care to make the end of his speech the glory of God. For, *high talke becommeth not a foole*. It is an vnseemly, & an absurd thing to heare a profane sinner disputing of the will and wisdom of God; when himselfe is a proud and foolish contemner thereof. And these vngodly discoursers, that can say nothing for the truth, but all, and only against it, are not ashamed to brag, that they can hold argument against the best preachers, and set them downe; none can preach to soundly but they will except against his doctrine, and that by allegation of the word of God.

But let them first get the law of God written in their owne hearts, and then let them open their mouthes in wisdom, and instruct others. As, God saith, *Deut 6:6. Let these words be in thine heart, and thou shalt rehearse them continually.*

First then let one labour to haue the vse of Gods word in himselfe, and to make it his owne, and lay it vp in his heart; and then he may with comfort bring it forth and conferre it to others. Else, if one be an idle talker and a foolish vaine disputer of that he neuer had any experience of, nor working in himselfe: the more he speaketh, the worse it is, the more he dishonoureth God, abuseth his word, and hurteth his owne soule.

First then Gods name is taken in vaine, by the abuse of his word, in curious, and fruitlesse prating of it. Therefore one must neuer talke of Gods word, but that he may bring some glory to God, and some good edification to men. As the Apostle saith, *Edifie one another in your most holy faith*. Vnlesse this be our scope, when euer we take Gods word in our mouth, to build vp one another in godlinesse; wee peruert the word of God, and take his name in vaine.

Fruitlesse speaking of Gods word is a taking of his name in vaine. Jude 17.

Secondly, Gods name is polluted by vs, when we speake of his word in mockage, after a iesting, and scoffing manner. As those did, of whom Peter speakes, that derided the doctrine of the last iudgmēt: Ho, say they, *All things continue alike since the fathers*: when will his comming be? as if they should haue said, We heare a large discourse & here is much a doe among these Preachers now a dayes, about the great and fearefull day of iudgement wherein (as they say) all men must be called to account.

Mocking at Gods Word. 2 Pet. 3.4.



Isay, 22, 12.

count for their works. But where is their glorious appearance? what danger comes by their terrible threatening? what profit hath arie by their large promises? And thus, because God doth not presently passe sentence, and execute it, by casting the wicked into hel, and by receiuing the godly to theioyes of heauen, foolish vaine men, that haue no faith, make a meriment, and a sport, to laugh at this doctrine. So in *Isay*, because he told them of death, the atheists fell to mocking. Come say they, if we must dye, then let vs take our pleasure while wee may: *let vs eate & drinke*, and be merry: *for to morrow soule and body & all must come to nothing*: we will ply it while the time serues. And thus these irreligious beasts cast off all the exhortations of the prophet, by ielling and scoffing.

So, many lewd persons, in these dayes, are ready to abuse the words of Christ (where he saith, If one giue thee a blow on the one cheeke, turne to him the other also) to deride Christians, and to disgrace Christian patience, Oh shamelesse persons! Will not the reuerence of Christ feare them, from the abuse of such words, as he with his owne mouth vttered? These be the words of God, spoken and penned by the wisdom of the holy ghost, for the direction and instruction of his children; not for euery prophane swaggerer, and drunkard, to roule vp & down in his filthy mouth, to moue laughter with them. And this is a common thing, among phantasticall companions, that desire to be thought witty and conceited, That, if anie place of Scripture serue their turne, to gird, or quip one another, or such like purpose, they had rather God should lose his glory, and Gods Word the grace and authority of it, then that they would lose their iest. And thus, that which God appointed to edifie their soules in godlinesse, they peruert to stirre vp themselues and others, to foolish, wicked and prophane laughter.

3  
Alleging of  
scripture for  
maintenance  
of sin is a grosse  
taking of Gods  
name in vaine  
Matth, 4.

So thirdly, the Word of God is abused, in a most grosse and notorious manner, when one brings it in the defence of any sinne, or error, or errelic. Which is, to presume to wrest Gods weapons out of his hands, as it were, and to wound him with his owne sword. This is as grieuous an abuse of the sacred word of God, and as hurtfull and meschieuous, as swearing or forswearing

forswearing. Thus the diuell did most damnably prophane Gods word, that it might seeme to agree with his diuelish temptations.

So let wicked & voluptuous liuers, that spend all their time, and labour in pursuing vaine, and fond sports, and games, and such foolish and fleshly delights, as make them no whit more seruiceable to God, or the common wealth, or apt to do any good to their own soules and bodies, or anie mans else; let such men, (I say) be reprov'd and told, that this kind of living is not allowable, it will not hold out before God: man was made to glorifie God, and to do good vnto men; not to seeke pleasure to his flesh, & liue idly in the World; and therefore they must repent, and amend: you shall haue an excuse straight, Gods Word must be brought as a defence, they do not breake Gods commandments without warrant out of the scripture, if you will beleue them. What? say they, will you haue a man liue without delight? do you not allow recreation? why the scripture doth afford a man recreation, and then a number of places must be brought in for recreation, to maintaine their voluptuousnesse. But, (vaine man) doth not the scripture command a vocation, & the recreation as an helpe to further vs in it? Now if one may aske you that stand so much for recreation, what is your occupation? what sore trauaile is it, that wearieth your body? what earnest study troubleth your braine, that you must haue so much refreshing, and so much recreation? It must bee some very painefull labour, that needeth so much rest, to make you able to performe it. It is a sore labour indeede, for it is the seruice of lust, & the diuell; two hard maisters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods Word. How darest thou then, be so impudently audacious, as to rob God of his treasure, to maintaine thy filthy lust, and defile his holy word, by defending thy vnholly practise.

So likewise, come to a couetous person, rebuke him for his wringing and oppression, shew him that the loue of the World is enmity to God, & that couetousnesse is idolatry, then comes in this place of scripture, which must salue all, What? hath not God

God commanded a man to labour in his calling? doth not God say, *He is worse then an infidell, that provideth not for his family?* & so, all must goe vnder the name of good husbandry, and thrift, and providing for the family. But consider, thou that standest thus for thy labour, God will haue thee labour, but not to serue the diuill in thy labour; take paines in thy calling, but hurt not thy neighbour by it; provide for thy children and lay vp, but withall, lay vp thy treasure in heauen especially, and provide to bring them vp in the feare of God, and in some Christian vocation; first, provide, that they may be christians, & then thou hast well provided for them. Store vp mercifull workes: for if we be righteous, mercifull, and lend, our seede shall enioy the blessing. Thus God will haue one labour with godlinesse, and provide so for his children, as that he must also provide for his owne soule.

So, come to angry and passionate persons, they likewise can haue something to say for their sinne, and that out of Gods word. When they haue broken out into foolish and vnadvised passions, tel them, *This is naught, Anger resteth in the bosome of fooles*, and *the wrath of man fulfilleth not the law of God*: Oh but I pray you, doth not Saint Paul say, be angry & sin not? It is true. But if thou wilt bee angry without sinne, be angry, first, with thine owne sinne, begin at home, and condemne the folly that is in thine owne soule, or else thine anger is not holy, and spirituall, but diuillish, fleshly, and carnall. So, almost in all other sinnes, there is scarce any sinne so bad, but vngodly persons will stand in defence of it; & if they can snatch a few words out of scripture, and turne them violently, from the true sence thereof vnto their owne lust, they count this matter of great wittinesse: but in truth, it is a great wickednesse and a damnable prophaning of the name of God. When one can wrest and hale together many places, and say much for his sinne, it is not a note of more wit, but of more acquaintance with the diuill: for their tongue is set on fire of hell, it is tipped with hell fire, & blowne by the stinking breath of sathan. And when they haue saide all they can, they haue made their sinne more grievous, their heart more hard, and themselves more cursed, in that they haue done  
nothing



nothing all the while, but dishonoured God to make him a patron of wickednesse, and his word a sword for sathan.

Fourthly, the word of God is abused and profaned, by turning it to charmes, and all other kindes of sorcery, to cure such persons as be foretold, as they tearme it, and ayd (as such foolish tearme they haue) and to say the Lords prayer, or some place of Scripture, to finde things that be lost, with any such wicked things: this is a sinfull peruertering of Gods word. And whereas men commonly excuse themselves for this sinne, because the words be not ill: yet let them know, that when one abuseth good words to a wrong end, they be evil words to him: and if the word of God be peruertered to such an end, as he hath not appointed, they be the diuels words to him, that thus peruerter them. And sathan is no lesse dangerous an enemy, when he cometh like an Angel of light, then if hee appeared in his owne colours. And this charming God himselfe condemneth, and in the law saith, that he wil finde out such persons. So that, both these charmers, & those that go vnto them are wicked abusers of Gods name: & either they shal haue no successe in the thing they sought for, or if they haue, it is a greater plague. For, now they prosper in their sin, and their hart is made more hard and vncurable: And thus the word of God is abused. Now the remedy against this abuse, is, that wee labour to apply Gods word to the right ends, that he hath appointed. And if we will know these ends, we may see them, 2, Tim, 3. 16, *The whole scripture is giuen by inspiration of God, and is profitable to teach, to improve, to correct, & instruct in righteousness; that the man of God may be absolute, being made perfect vnto all good works.* Here he shewes, how we should imploy the scriptures of God: and first generally, he saith, they bee profitable: shewing that the word of God must neuer be medled withall, but for some profit. In all conferences, wherein we alleage the scriptures, this must be the closing, & shutting vp of all; That there be some good done, that some body be the better for them, that some fruit bee reaped thereby: but where profit is not the end, GODS word is not rightly applied. Then particularly he sheweth, wherein this profit consists. First, it serueth to teach, that is, to enlighten the vnder-

4  
Charming sorcery, & witchcraft is taking of Gods name in vaine.

Good words may not be used to an ill end.

Leui. 24. 16

When the Scriptures are alleaged to a right end,

standing, that one may get more knowledge, and his minde be better informed. Secondly, *to cōvince*, that is, to refuse, & beate down heresies and false opinions. Thirdly, *to correct*, that is, to amend the offenders, and redresse their euill maners. Fourthly, *to instruct*, that is, to shew how one should as well performe the good, as rectifie the euill, and to lead such a godly and righteous conuersation, as that God may haue praise, men may be edified, and himselfe may be comforted, both in life and death. These are the ends of the scripture, in the which, whosoever employeth it, shall not dishonour God, and hurt his own soule; but glorifie God, and himselfe be made perfect, and ready to euerie good worke. Thus much for taking Gods name in vaine, by abusing his word.

Abusing of the  
titles of God, is  
to take his  
name in vaine.  
Admiration.

Secondly, Gods name is thus taken in vaine, by abusing his titles: as, God, *Iehouah*, Iesus, Lord, and such other. And that, either in admiration; as when, vpon any sudden accident, or strange report, we breake forth into such vaine speeches, Good Lord, O Iesus, O Christ, Lord haue mercy vpon vs, what a thing was that? wherein, we name Gods titles, without any feare or reuerence of him. Therefore those that haue done so, must repent, and doo so no more.

Imprecation,

So likewise, we abuse Gods titles, in rash petitions, & imprecations: as *Sarah* in a fuming chafe comes to *Abraham*, and saith, The Lord be Iudge betwixt me and thee: and thus shee must needs haue purchased a Sessions, & God must come down from heauē in al the haste: none else would serue the turn, to redresse some wrōg, which she thought she had. And what was the matter? Why, *Hagar* had dealt vndutifully with her, and God must needs come to looke to this disorder. But, if God had come, & hearing her rash prayer, straight made examination, & proceeded to punish the cheife offender, who should haue beene first plagued? who was the first mentioner of taking *Hagar* to *Abraham*? was not *Sarah* her selfe? What? must *Abraham* take her through her meanes & motion, & now, when the matters falles out ill, she will fall out with her husband? How could the successe be better, since she was the author of so ill a beginning? So that, such kind of imprecations, as to wish, God be iudge, rashly

ly, and hastily, is a great dishonour to God. As likewise cursing: as Gods vengeance on him, and such like horrible speeches, when God (forsooth) must needs become their officer, to reuenge their quarrell, and serue their malicious humer. So likewise to praise God, and giue him thanks for an euil thing.

Cursing  
Praising God  
for an euil  
thing.

As *Saul*, at the wickednesse of the *Ziphims* when they, to curry fauour with *Saul*, and to get his good will, came to betray *Dauid* vnto him, and to discouer where hee was, that *Saul* might take him: he breakes out: Blessed be you of the Lord, &c. One might haue done a good dutie, and discharged a good conference, as *Jonathan* did, and he would neuer thank God for that: but let them come & helpe him to bring his mischieuous purpose to passe, then God be blessed, and much good thanks there must be. But *Dauid* did not so to him that slew *Saul*, though he had beene a cruell, and an vniust aduersarie. So, for gamblers, when they couzen, and rob one another vniustly of their money, without conscience or warrant (they might euen as well, before God many times, picke a purse;) then, in all the haste God must be praised for their theeuerie. I thanke God, I haue sped well, I haue good lucke. What? is God a gamester? is he a Dicer now? must he be at euery idle persons becke, when he is robbing his neighbour? Monstrous persons that dare bee so impudent; they shall seele and see (if euer God waken their conscience, in this life; and if he doe not, yet in the life to come) that it was a fault bad enough to take away mens goods in this maner: but far greater, when they will dare to abuse God in it.

Now, the best medicine to preserue vs from all these finnes, and abuses of Gods titles, is set downe *Deut. 28.58. Feare the glorious, and fearefull name of the Lord thy God: feare it so, that* one name it not, nor think of it, but with great reuerence. For, if one be audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, and those not short and slight; but sore and grieuous, of long continuance, and great durance. And if one tremble, and feare before God thus, he shall neuer abuse his name.

Meanes to keep  
vs fro abusing  
Gods titles.

Abusing Gods  
properties, is  
taking his  
name in vaine.

Thirdly, Gods name is taken in vaine by abusing his properties, and by rash speaking of them, As, of his power, wise-



dome, mercy, patience, iustice, &c. which are abused, when we speake of them carnally, and carelesly, or contemptuously. As *2. Km. 7.* when the prince, on whose hand the king leaned, hard the Prophet say, the corn should be so cheape, so suddenly after that extreame dearch, he said, though God should make win- dows in heaven, that could not be so. Now this was a fearfull impiety to speak so basely of Gods power, & so cōtēptuously, as though his strength were to be measured by mans strength, and God could not tell how to bring it to passe, because the Prince could not tell how, nor saw no meanes; for there he al- ludeth to *Noah* his flood, as if he had said, if God should raine corn now, as fast as he rained water then, it could not be so: but it was so, and he saw it so, but had no good by it, for he was prest to death by the throng, as a iust reward of his contemptu- ous speech, and vnbeleefe of Gods power.

So likewise, his prouidēce & wisdom is abused, whē one frets, and speakes grudgingly against Gods worke, vnder the name of fortune, and chaunce: Oh what ill lucke was that? what mis- fortune? For either one must say that things come to passe by chaunce, hap as hap may, without any disposing of God (and so he chargeth God to be too carelesse a gouernour, that lets things runne at randome, without counsell & aduice; when he had made a world, to let it go at paradiuentures) or if he say, that God gouerns al things & rules in the world, & appoints what things, & how they shall come to passe; then he chafes & mur- murs against Gods gouernmēt, vnder the name of fortune: & speaking ill of luck, he speakes ill of Gods wisdom, & prouidēce. So likewise, in applying any of Gods properties to defēd euil (as the common custome of most men is, to dispise all ad- monition, and to embolden themselves to all excesse of riot in regard of Gods goodnesse.) Oh, say they, God is mercifull, and Christ died for our sins. True: God is mercifull: but to whō? to the penitēt, and humble person that hateth his sin, & studieth to forgoe it: but hee is not mercifull to those that loue their sinne, and like it. and that haue a roote of bitternesse in them, and make GODS mercy an encouragement to hearten them in their sin, and not to allure them to repentance, but make his ioue and kindnesse a protectiō to their leudnes, to such he will

shew no mercie, but his wrath shall burne against them to the bottome of hell. So that, in speaking of Gods attributes, speake of them with reuerence, and to that good vse, for which God hath reuealed them.

So lastly, Gods name is taken in vaine, in speaking vnreuerently of his workes: either those his admirable actions within himselfe, as election, and reprobation. When vaine man by his weake capacitie, and shallow conceit, cannot reach to the depth of his wisdom, what moues him to choose one and to refuse another; then in the bitterness of his heart, he openeth his mouth against his iustice: whereas hee should rather, with silence and reuerence, wonder at this hidden secret. As *Paul Rom 11.33.* did, hauing spoken sparingly of it, he breakes out in admiration, and so concluds, *O the deepnesse of the riches of the wisdom, &c.* So, for the outward workes of creation, and of redemption, and the passion of Christ, when one can speake so lightly, and without all vse of these great things, that should make him feare before God and increase reuerence toward his Maiestie, and hatred of sinnes.

To speake vnreuerently of Gods workes, is a taking of his name in vaine.

Thus much for taking Gods name in vaine, by speech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

Taking Gods name in vaine by an oath.

And this is three wayes: by swearing either vainely, or wickedly, or falsely.

Vaine swearing is, when, in common and ordinarie talke, men mingle their speeches, and fill vp their sentences with needlesse oathes: which, though they account as a small sinne, yet, it is a most notorious dishonor of God, and proceeds from the Diuell, he is the father of it. As Christ saith, *Mat, 5, Let your yea, be yea, and your nay, nay: for whatsoener is more, comes from the euill one*, that is the deuill. So that the roote of it is exceeding euill, and the fruit of it is euen as bad, as Saint Iames sheweth, *2, 11, Swear not saith he, my brethren, neither by heauen, nor earth, nor any other oath: but let your yea be yea, and your nay, nay, least you fall into condemnation.* It is then manifest, that the Diuell is the author of vaine oaths, danimation is the end & fruit of vaine oaths, & he that is willing to be led by such a

Swearing vainely.

guide & come to such an end, he may take his liberty to vse theſe? But one may ſay, I do not ſweare great oathes, as by God, & by the members & ſufferings of Chriſt, but petty and ſmall othes, as by my faith and troth, by this bread, fire, light, &c. But Chriſt answereth for this, that we muſt not ſweare, neither by the Temple, nor the golde, nor heauen, nor earth, no, not ſo much as by our head, becauſe God is the Author and maker of all things. And there appeareth ſuch wiſedome, and power of God, in the ſimpleſt of his creatures, as ought to make vs to feare and reuerence him in them. So that, whether they be great oathes, or leſſer oaths, if they be idle oaths, Gods Word hath condemned them, and they ſhall (without repentance) bring damnation. Yea but, If we ſweare, that which is true, it is not a lye. Be it ſo: yet God hath not bound you onely, not to take vp his name falſely, but not to take it vp idly, and vainly. And againe, this ordinary ſwearing in our common talke, though it be true, will at length bring falſe ſwearing. It cannot be auoyded, but that he that uſually ſweares vainly, ſhall now and then ſweare falſely. For the often toſſing of Gods holy and ſacred name or any of his creature, in our mouthes furiously, and careleſſly, doth at length beget ſuch a baſe account and opinion of theſe things, that they care not how they uſe them. Oh, but, ſaith one, I would not ſweare indeed, but they contrained me, and vrged mee to it, for they would not belecue me elſe: but if they will not, better it were to want credit with them, then to want the fauour of GOD. Better vnder goe mans vniuſt ſuſpicion, then GODS iuſt damnation. And what is the cauſe that ſome mens credit is growne ſo weak and feeble, that it will not ſtand, vnleſſe it be vnderpropped by an oath? becauſe they haue ſo wounded their name, by lying, fraud and couſenage, as that men take all for falſhood, that comes from them. But, if we would deale iuſtly, and truly, and leade an honeſt life, we ſhould not need to uſe ſuch ſuſfull ſhifts, to get men to truſt vs. For there be many of Gods people, that, through Gods mercy, can ſay, they haue dealt ſo honeſtly, and conſcionably with men, and haue had ſuch care of their word and promiſe, as now no man, that knowes them, will go about to put them to their oath,



oath, their bare word may end the controuersie, So that, if wee would deale plainly and iustly with all men, and let them see truth in our words, and faithfulness in our workes, such idle attestations, to the hurt of our soules, would be needlesse. So that, to sweare, whē no oath is required, or accepted, nor can edifie, but rather hurt and grieue the hearers, is greatly to bee condemned.

But, if vaine swearing be a plant of the diuels setting, and will bring forth fruit of his store, viz. damnation: then, how much more horrible & odious, is that blasphemous, & furious, & outrageous swearing of many men? that, if they be a little offended, and their mind displeased, then they fall to disgorge their filthy stomacke, vpon the name of their creator, and spue out all the venom they can, vpon his most sacred maiestie, without any feare or reuerence. If in their hunting, their dogges content not their mindes, they fall a cursing and swearing, as it were to ease their distempered stomack, by shamelesse & blasphemous tearing, & renting the name of God. If God crosse them in their dice, which are deare to them, they will crosse him in his glory, which is dearest to him: if he make the dice run against them, they will be auenged, their tongues shall run as fast against him. Heare is an hart possessed with the diuell, or rather changed into a diuell, that can finde no other remedie, when they are crossed, and mooued, but to dishonour God. As, who should say, it is an ease and pleasure to their mind, when they can bring any foule disgrace vnto his name, so much as in them lieth. Hell gapes with open mouth for such hellish persons: & a most horrible and fearefull damnation remaines for such horrible, and fearefull sinners.

But, this may be an vnspokeable comfort to poore Christians; If God forbear such furious persons, that blaspheme his name, and tread his glorie vnder their feet: how much more will he beare with them that loue him, reuerence him, and desire to obey him? if God be so patient, that for a while he will, as it were suffer men to flye in his face; then thote that humbly cast themselues at his feete shall finde mercy. But, let such persons take heede, how they presume often thus to crosse God in their anger, in the thing that he most accounts of:

Wicked  
swearing.

The danger of  
curst swearing

for he will not long sit downe by it, he will not still beare it, but he will arise in his anger, and plague them in their soules, and in that, that is neereſt vnto them. If they ſet their tongues againſt heauen, heauen will ſend downe thunder-boulds of vengeance againſt them: and if one daſh often againſt Chriſt, and will take no warning, at length Chriſt will fall vpon him, and grind him to powder. And thus much for idle and fooliſh ſwearing, as alſo bitter and outrageous blaſpheming.

Swearing wickedly to do ill.

Secondly Gods name is taken in vaine, by ſwearing wickedly, when men bind themſelues by an oath to do euill. As *Dauid* in a paſſionate heat, ſware to kill *Nabal*. Indeed *Nabal* had deſerued death, and God did meet with him after: but *Dauid* had no warrant to ſeek a reuenge, and to ſwear to do that, which as yet, he had no calling vnto. This kind of ſwearing is a taking of the name of God in vaine, whether the oath be broken, or kept. For if men breake it, (as in this caſe they ought to do) yet they haue ſinned, in that, ſo lightly, & raſhly, they tooke vp the name of God, as that vpon better conſideration, they were driven to recall their oath againe: but if they keepe their wicked oath (as *Herod* did) that is moſt ſinfull of all; for then they make God an Author, & patron of ſin, & call him for a witneſſe, and allowe of their euill. So that, for vs to ſwear, we will be meet with ſuch, as haue done vs ſome wrong; and that we will be reuenged of them, or ſuch like: it is a grieuous prophaning of Gods holy name, for Gods name ſhould feare vs from euill, & not bind vs to euill.

False ſwearing  
or perurie.

Thirdly, Gods name is exceedingly diſhonoured and polluted by ſwearing falſly, by forſwearing ones ſelfe, which is moſt vſually called perurie. This is a moſt horrible ſin, tending to a moſt fearefull damnation. For, if we ſhall giue an account for euery idle word, as Chriſt ſaith, & if men be ſubieſt to damnation for euery vaine oath, as *S. James* affirmeth: then, what ſhall become of thoſe, that will dare to call God to beare witneſſe of a falſe thing, as beare themſelues out in a lye, by pretending his name? Therefore in *Zachar. 5, 4.* the Lord ſhewes, that his curſe (like a fretting Leproſie) ſhall come vpon the forſwearer, and vpon his houſe, to conſume him, and deuoure his houſe and ſubſtance

substance and shall eat into them, till it haue brought them to nought. And in the *Pf*, 15. 4. it is let downe as a note and marke of a true Christian, that hauing sworne to his hinderance hee wil yet keep his oath. Then how far is he frō being a good man, that will of purpose sweare that, which he neuer purposeth to performe? & set a better colour vpon an vntruth, by garnishing it with an oath? For it were better to lose any commodity, then Gods fauour; and suffer dammage in anie thing, rather then in the matter of Gods glory.

Now the circumstances do aggrauate this sinne. It is very wicked and cursed, if it be in a priuate place, & a priuate cause; but when one commeth before a Magistrate, in a publike assembly, and in a matter to be publicly tryed, according to truth, and iustice; then to win credit to a ly, and vniust dealing, by calling the true God to witnesse, and to behold it, is euen to make God a false witnesse, like themselues. And this is to vnite, and linke many sins together: for he doth not only profane the glorious name of the Lord of Hosts; but also he is a thiefe, and robs the innocent of his right, & drawes the iurers to an vniust verdict, and the Iudge to an vnrighteous sentence. Now the way to preferue vs against this abuse, is to feare an oath: as *Eccles*, 9, 2. describing a good man, and opposing him to a sinner, notes him by this marke, That he feares an oath, which the sinner is accustomed vnto. And he that is affraid to inure his tongue to swearing, shall not easily be ouertaken with wicked, and much lesse, false swearing. But, hee that hath so lauish a tongue, as it can, with as much facilitie and nimblenesse poure forth oaths, as other words, he is in continual danger to fall into that foule, & most odious sin of periurie. And thus we haue heard how this Commandement is broken. Now followeth to be seene, what is here required. It commands generally to glorifie Gods name, as is further shewed in the next table,

For swearing  
before a mag-  
istrate.

Periured per-  
sons arraign-  
theeues.

Gods



Gods name is glorified in

Life by a godly and holy living in Christian profession.

without an  
oath: in  
speaking of  
Godsword,  
attributes,  
titles,  
workers,reuerently, and to good vse and edifica-  
tion.

Speech,

in the lawful  
vse of an  
oath, by ob-  
seruing  
these rules  
in the

persons

matter that  
it be.

making: that he be be a Christian and be-  
leeuer: else he cannot sweare comfortably.  
aking: that hee doe require and will ac-  
cept an oath, else there is no calling to it  
first, true, in our iudgment, and knowledge.  
2. Of weight and importance.  
3. performed with great feare and reverence  
of Gods Name.

First for life, a Christian is bound here to behaue himselfe so, that his whole conuersation may bring glory to the name of God. He must so profit in knowledge, and conscience, by the word of God, which he professeth, and make such a good proceeding in pure Religion, as that he may beautifie his religion by a blamelesse, and vnspotted behauiour. Thus in *Matth*, 5. 16, Christ saith, *Let your light so shine forth before men, that they may see your good workes, and glorifie your Father which is in Hea-ven.* He would haue Christians be as lights: and the light, which they must set forth on euery side must be a gracious & Christian behauiour; that men, seeing and beholding these beames, may glorifie, not them, nor commend them (for a Pharisee will seeke to haue men magnifie him, and speake well of him): but a Christian must desire that by his means, men might be brought to magnifie the profession of God: and to speake, & think most reuerently of that word, that hath wrought such grace, & such reformation in him. The life must be the first beginner in Religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to do, to take my words within thy mouth? seeing thou hatest so be reformed.* One goeth beyond his calling and commission, when he dare call himselfe a Christian, & God his Father, & will not yeeld obedience vnto his commandements, in his practise.

So

So. 1, Pet. 2. 12, *Have your conversation honest among the gentiles, &c. that they may glorifie God in the day of their visitation* : as if he had said: There are many of Gods elect, that they are, as yet, vnregenerate, and as bitter against Gods truth, & will speake as ill of profession, as any other : but God will visite them hereafter by his good spirit, and the sonne of grace shall shine in their darke hearts, to their inlightning, and his word shall worke faith and repentance in their soule : and when he hath shewed the same mercy to them, that in former time hee did to you, they shall magnifie him for those good things that haue bene in you, which haue caused them that bare an hard mind to religion before, to loue, and like it so much the more now. And though they stand out long, yet, at length, they shall be wonne, & then they will magnifie God. And euen bond men are commanded, notwithstanding their lowe estate, and the basenesse of their condition, yet to bring some glory to God, and winne some reuerence to their glorious profession, by their good behauour.

Tit, 2, 20.

No man is in so meane a place, and so contemptible a degree, but that if he will take the name of Christ vpon him, & the profession of christian religiō, he must adorne it, & decke it : which he may doe, by being faithfull, and diligent in his place, and giuing euery man his due, conscionably. Euen a seruant, if he be not audacious, and arrogant, nor giuen to picking, & falsehood, but trusty, diligent, & seruiceable, patient, meeke, & humble; he glorifieth God, he graceth religiō, he worketh out his own saluatiō, & doth what in him lieth to conuert his vnbelieuing master, & shal haue reward of this, as wel as if he were in a higher & more honorable calling, that the world made more account of.

The meanest christian in his place may bring glorie to Gods name.

In the very first petition Christ bids vs say, *hallowed, or sanctified be thy name* : that is, let vs & all professors be so well grounded in the vnderstanding of the Word, & rooted in good affection to the same, as that their life, led in all good conscience, may bring glory to thy name and religion. Now, for vs daily to make this prayer and neuer to regard our actions, how they be agreeable to this petitiō, what is that, but to dishonor God both in life, & prayer? And thus much, how we must glorifie God indeed, Now followeth, how we must gloryfie him in word.

First

Gods word  
must be receiued  
truly handled

First we must speake of Gods word with such care and reuerence, as becomes the great excellency of it: & not vainly, nor idly, but only to those good vses, and with that good affection, that the Lord hath commanded. And so in *Deuter*, 6, - *These words shall be in thine heart, and thou shalt rehearse them continually, &c.* So that, it is not left at mans discretion, whether hauing Gods word in his heart, he will speake it, or not; but it is laide as a Commandement, with equall authoritie with the former, that hee shall talke of it, as well as thinke of it. And surely, if it dwell within, it will bee heard without, as *Psal*, 37. 30. *The mouth of the righteous will speake of wisdom: for the law of God is in his heart, and his feet shall not slide.* He sheweth the priuiledge of a righteous man, That he hath Gods law so rooted, and settled in his heart, as it will spring, and bud forth in his mouth, and so keepe and preserue him, that either hee shall not doe any thing that is wicked; or, if he do, he shall be soone, and happily recovered.

Those therefore faile much in this duty, that will neuer talke of any thing in the Scripture, or of any part of Gods worship: they will come to the Churh, and giue the Preacher an houres hearing; but follow them out of the Church doore, and what kind of conference shal your heare come from them? not one word of the Sermon, but presently of earth and earthly things. Though these men bee not common swearers, yet they haue broken this Commandement: for God commands vs here, to honour him with our tongues. And therefore (howsoeuer foolish persons are ready to excuse themselues, That, though they cannot talk of the Scriptures, because they are not booke-learned, yet they haue a good heart, and serue God day and night, (if you will belecue their report.) Yet, so long as their goodnesse is locked vp, that it cannot come abroad, they may say what they will of themselues: but Christ saith, that *A good man out of the good treasure of his heart, bringeth forth good things.* This is such a treasure, as must needs be brought to light continually. For if one say, he hath a coffer full of good Gold, and yet can fetch nothing out but drosse, no man euer saw him bring one peice of gold out of his chest, but euery day  
Slips,



Slips, and basecoyne; surely, by this that commeth abroad, men may quickly guesse what mettall is within: and few will count him euer the richer for his golden words, when he hath nothing but brasse comes out of his purse. And so in the *Pro.* Prou. 10, 21 the wise man saith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therefore he, that can feede none, is not a righteous man, but destitute of the grace of God. As men therefore, must not speak idly of Gods word, so neither must they be altogether silent; as though wholesome and religious talke belonged not to them, but they must open their mouths with wisdom, and haue the lawe of grace vnder their tongue.

Secondly we must speake of Gods titles, and properties, with feare and trembling, to the benefit of men, and the praise of God by them. Thus *Dauid*, *Pf.* 40, 9. saith of himselfe, *I haue declared thy righteousness in the great congregation I haue not hid thy righteousness, and I concealed not thy mercy and thy truth, &c.* Gods titles must be named with feare. These were the things, whereof *Dauid* would speake; the great mercy of God, and his wonderfull and stable truth: that men might learne hence, to fly vnto him, and depend vpon him in their miseries. And he would shew forth his righteousness, that men should know, that it would surely goe well with the righteous, and that the wicked should haue according to the worke of his hands: for God being righteousness it selfe, must needs punish the one, and reward the other, as their liues and deeds haue deserued.

These were the things, about which he would willingly exercise his tongue, and speake ioyfully to the people. For one cannot speake of these things conscionably, but it would work in him a feeling, and loue of them: so that himselfe shall get more good, and those also that heare him. So *Pf.* 107, 8 *Let the confesse before the Lord his louing kindnesse, and his wonderful works before the sons of men.* He would haue vs haue such a feeling in our hearts, as that we should not onely confesse Gods kindness to our selues, but before men also make knowne the same.

And therefore all of vs must here be humbled, and acknowledge

1 Sa. 66, 16.

ledge how exceeding short we come, how seldome or neuer we breake forth into such confession or declaration of Gods power, wisdom, mercy &c. as our selues and others might thereby be stirred vp the more to be thankfull vnto him, and to stay vpon him. Who almost hath said, as *Dauid* in the *Psalm*: *Come, and I will tell you, what the Lord hath done for me*; what carefullnesse he hath had ouer our soules, and bodies, what faithfullnesse he shewed vnto vs in all our needs, and of all his wonderfull mercy and wisdom, whereof, we may see experience. Many can make long discourses of the kindnes of such a friend, & spend much time in telling what their good friends haue done for them: but for God, that giueth light, and breath, and all things, and that giueth power to our friends to do vs good, and kindnesse to put that power in practise; who almost doth speake of his goodnesse, and power, that he continually doth shewe and practise towards vs, to moue himselfe, and others thereby, more earnestly to glorifie his name?

Gods workes  
must be spokē  
of with reue-  
rence.  
Exod. 15.

Thirdly we are here commanded to speake of Gods workes, with reuerence, and thankesgiuing, whether they be workes of mercy, or iustice. And thus the childrē of *Israel*, with their leader *Moses*, after that wonderfull deliuerance at the red sea, did fall to praising and magnifying God, and to confesse his excellent greatnesse, and Maiesty, and set out the same to all posterity. And as we must magnifie God for all his workes, so especially for those that goe beyond our reach, and seeme most contrary to carnall reason. And thus *Paul*, hauing disputed of election, and reprobation, such workes as carnall men, and fleshly wit, most snuffe at, & would willingly shew their quarrell against, if they durst for feare of men, *Paul*, I say being a man of God, speakes most reuerently, and with wonderfull admiration of the greatnesse of God. *Rom, 11, 33, O the deepnes of the riches both of the wisdom, & knowledge of God: how vnsearchable are his iudgements, and his waies past finding out?* and then, *who hath known the mind of the Lord?* that is, who can tell why God chooseth one to life, and leaue another to death, why he will haue one saued, and another condemned? who can assigne the cause of these things? And, in the next verse, hauing before spoken

spoken of ordeining one to shame, and an other to glorie, he shuts vp and closeth all with this holy and reuerent conclusion, wondering at his greatness: *Of him* (saith he) *and through him, and for him, are all things: to him be glory for ever. Amen.* As if he should haue said; He made all things at the first himselfe, he sustaineth, and preterueth all things by his owne power, stil therefore it is most iust and equall, that he should dispose, and order all things according as seemes best vnto him, for his own glory.

And as we must striue to magnifie God in these works, that crosse our reason, so, in those also that are most contray to our affection: as in our crosses and afflictions. And thus did *Iob*, when God had taken away his sons, his seruants, his sheep, his oxen, his camels, and all his goods, and that vpon the suddaine he falles not to murmuring and grudging against God, but breakes out into the praise of God. *The Lord hath giuen* (saith he) *the Lord hath taken; blessed be the name of the Lord.* In all these miseries he could find in his heart, and see good cause, to blesse the name of God: for he knew that it came from God. And though the diuel were a chiefe stirrer, yet he could not goe beyond his commission; and though God had taken away all, no wrong was done to *Iob*. Gods it was, and God had giuen it him, and might haue taken it away sooner, and therefore stil he was to be blessed. So did *Hezekiah*, so did *Eli*, *It is the Lord: let him do what he will.* So that euen in Gods chasticements, which are tedious to the flesh, and go against the graine of our affections, we must praise him. As *Nebuchadnezzar* in the end of his seuen yeares misery, saith, *He is holy in all his workes and might in all his wayes.* And thus we must glorifie the name of God in speech without an oath. Now it follows to be spoken of an oath.

And first we must know, that it is a singular duty to God, to take an oath, when we haue a lawful calling thereunto. As rash swearing is a wicked sin, so right swearing is an holy seruice: & one may sin aswell in omitting this, when it is lawfully required, as in committing the other which is forbidden.

So *Dent*, 6, 13, and 10, 20, *Thou shalt feare the Lord, and serue him, and sweare by his name.* In both which places, God plainly requireth

We must praise God for our afflictions.

*Iob*, 1, 21.

2. King, 20, 19.

1. Sam, 3, 18.

Swearing right  
ly is an holy  
seruice of God



requireth this swearing by him, as a speciall honour that belongs vnto him, when we haue a warantable, and iust cause to take an oath.

1  
Tis an error to  
forbid the vse  
of oathes.

Therefore their error must be condemned, that would altogether roote out the vse of othes, as vnlawfull; and beeing called thereto, refuse it, because, they say, they would not take Gods Name in vaine. Whereas, in refusing, to sweare by it reuerently, and vpon good ground and allowance, they might aswell refuse to heare, and read, and pray, as to sweare, beeing thus called thereunto.

2  
We may expect a blessing  
for swearing,  
rightly.

Likewise it serueth for our instruction, that when the case stands so, as that an oath is required at our hands, by those, which haue authority, and when we haue a sufficient warrant, then we should willingly, and carefully doo it, and that with a mind to glorifie God, and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God, as well as these be: and it is a fault, when men comming to this, do not purpose the glory of God vnto themselves; nor looke for any reward for this duty, but only respect the ciuill ends to set agreement, and make peace among men. Many will hope to speed the better for a good prayer, as indeed they shall, which neuer hope that God will looke any whit the more fauourably vpon them, for swearing religiously. But if God will punish vaine swearers, he will reward good swearing, and those that vse it aright. As a curse is denounced against the sinfull, and idle vsage of it; so the reuerent and conscionable vse of it hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this point, we want the fruit of it, whereas a Christian, swearing for conscience sake, and in obedience to Gods commandement, may lay vp an oath among his best seruices, and treasure it vp as a pretious iewel that shall bring an euerlasting reward with it. For God will not forget those that sanctify his name: which, all they do, that sweare reuerently by it.

Rules that we  
may sweare  
rightly.

Now, that we may sweare lawfully, these rules are to be obserued, for  

{ Persons { Worke.	{	swearing,
		requiring them to sweare

For

For the person swearing, this must bee knowne and obserued: that, if he would haue God to accept of him, he must bee a Christian: for no vnregenerate man can sweare religiously to please him. And therefore S. Paul swearing, saith, *I call God to witnes*; but so may an vnregenerate man, & his oth be worth nothing, therefore he addeth, *whome I serue in my spirit*: shewing that hee, that will comfortably take the name of God in his mouth, to sweare, must sanctifie him in his heart, and serue him in his soule, or else he dooth take the name of God in vaine; he dooth not glorifie him at all. For an euill tree (saith Christ) cannot bring foorth good fruite. And though others may haue good by that, that hee shall doe, yet it can bring no good or comfort to himselfe. Nay, it is an euill worke in him, as was the preaching of *Iudas*, and casting out of Diuels, and other workes, which he through Christes commission was able to doe: which (notwithstanding) were so farre from doing him good, or yeelding him any comfort against the terrour of his conscience, that they rather were torments, and fire in his bosome, to vex him, that had made so faire a shewe, when in truth, hee had so foule a heart. So, if an vnregenerate man take an oath, although it be very true, yet hee finnes and dishonoureth God, in thus swearing; because, whatsoeuer is not of faith, is sinne: now, he hath no faith, neither looks he to Gods Commandement, or respects his glorie in the oath. Therefore, whosoever hath taken an oath before his calling, howeuer in it selfe lawfull, yet, he must bee humbled for the doing of it, because it was a sinne in him, being voide of faith, and wanting a good conscience, and all true reuerence of Gods Maiestie. For these things can neuer bee wrought, but by the worke of the spirit, which dooth conuert men, that they may bee fit for his seruice: whereas, in the state of vnregeneracie, they tooke Gods name in their mouthes, when there was no feare of him in their hearts: and to the impure, all things are vnpure. This must be obserued in the partie, that is sworne.

Vnregenerate men can neuer sweare rightly.

Now, in him, to whome the oath is made, this is requisite,

N

(with

(without which, an oath cannot be lawfull) that he require it, and be ready to accept it. For if the party, vnto whom one sweareth, bee vnwilling of it, then is it a sinne offensive to the Lord.

What inconueniencies accompany forward swearing.

And therefore, many men are to be reprobued, that, in common buying and selling, are so forward to sweare, as that, though no man be willing they should sweare (yea, rather many are grieued and troubled at it) : yet, euery thing of lightest moment, must haue confirmation of an oath annexed vnto it. But what get they, that will make a trade of swearing? Surely this, that they grow to be suspected of vnfaithfulnesse : and when they be so lauish of Gods name, both their owne hearts grow lesse to reuerence it, and others the more suspect them; whereas, they thinke to remoue all suspicion from themselves. For, a godly man, and one that hath anie true fidelity in him, sets more by the name of God, then to pawne it vpon euery small occasion : and therefore, those may be iustly thought most deceitfull towards men, that be most prophane towards God. And he that careth not to dishonour God, will neuer make any great stay to illude his neighbour. These rules are for the persons. Now for the thing it selfe.

Rules of religious oath.  
First it must be of a knowne truth.

First, it must be true, that is sworne : that is, whatsoeuer we confirme, by taking the name of God in our mouthes, must not onely be true in it selfe, but a knowne truth; of which, he that sweareth, hath some certaintie, his conscience must not doubt of it : if he doo, he sets too light by GODS name. So *Jeremie, Chapter 4, Verse, 2.* Hee requireth that men sweare in truth, and in iudgment. If one will come to auerre, and affirme a thing with an oath, hee must bee able to say, I sweare nothing but that, which (vpon sound ground, and good prooffe) I know to be true, I am sure of it, and haue in mine owne heart, iust warrant, for that which I speake: else, vpon euery light coniecture, and slender opinion, to binde a thing by the name of GOD, though it fall out to bee so, is to prophane GODS holy name, and take it vp with a vaine and vnreuerent affection; in that one is so rash, to aduenture so easily, and



and suddenly, vpon a thing of such weight and importance.

Secondly, an oath must not be rendred in light and small matters, but in things of great moment. Though the matter bee certaine, and, in our knowledge, such as we may safely testifie the truth of it: yet, if it be but a trifle, it is not worth an oath. In such a case, man must rather be content, not to be credited, then to call Gods name to witnesse. When *Moses* was the Iudge, hee appointed inferiour Officers, to be conuersant in smaller matters, and onely the greater and weightier matters were brought to him, to heare and decide. Now then, if it were not fit for *Moses* to be called to the ending, and making vp of euery light and idle controuersie; much lesse is it for vs, to debase God so much, as to bring him in vpon euery trifle. We would count it a very vnseemely thing, to trouble high Officers and Magistrates, with causes, which the meanest neighbour could arbitrate. And if it be too much disgracing of a Noble mans dignitie, to call him forth, about euery such thing of no waight; much more profanenesse is it, towards God, and sheweth a heart nothing touched with the greatnesse of his Maiestie, to vrge him to come out of his place, to deale in such trifles. Therefore, vnlesse it be matter, that tends to the glory of God, or some great good of man, to end contentions that would be dangerous, and to set vnity and good order among men; wee must not bee bolde, to meddle with the name of God, and solemnely to call him, as a witnesse of the thing in hand.

Lastly, we must doo it with great feare and reuerence: as in *Eccles*, 9, 2. it is noted as the marke of a goodman, to *feare an oath*. And though one be the childe of God, and an oath bee required of him, and he know the thing to be certainly true, and the matter also of waight, worth an oath: yet, if hee come lightly, without anie regard of God, and reuerence of that his excellent name, he hath failed in his swearing, and hath taken Gods name in vaine, and is to be humbled for it. For, in the second *Psalme*, and the eleuenth verse, he saith, *Serue the Lord with feare*. Now, if a man must not vndertake any seruice of

2  
Othes must be  
take in matters  
of importance.

Exod, 18.

3  
Othes must be  
taken with re-  
uerence.

God without feare; muchlesse may he call God to be a speciall witnesse, and after a speciall manner set himselfe before him, without trembling, and great awe of his Maiestie. And thus much for the Commaundement. Now follow the reasons of it,

*For the Lord will not hold him guiltlesse, that taketh  
his name in vaine.*

*Tell.*  
He that taketh  
Gods name in  
vaine and  
repents not for  
it, drawes  
downe Gods  
iudgements  
vpon himselfe.

**H**ere God, from the greatnesse of the perill, goeth about to terrifie men from the sinne. Now where hee saith, the Lord will not hold him guiltlesse, something more is vnderstood, then is exprest. For, the meaning is, that God will account him as guiltie, and execute a sharpe and seuerer punishment vpon him. So that, this we may here obserue as a plaine doctrine, That he that sins against this Commandement, vnlesse, he doe soundly repent, shall draw heauie iudgments vpon himselfe. As the offence is hainous, so will the punishment be answerable. For, it is God that vndertaketh to prosecute against them: hee will not put it vp, but bee reuenged vpon them. If man onely accused them, they were not necessarily faultie, but might retaine credit with men, or at least haue comfort in their owne soules, as *Naboth* had, and they which are spoken of, *Esay, 29, 21.* that were made *to sinne in word*, when they spake truly and faithfully: and being righteous, were yet *made to fall without cause*: but if God conuince, who shall cleare? if he condemne, who shall iustifie? Their owne tongues and hearts, and consciences shall passe a verdict against them. If man onely were offended, man also might determine the cause, as vmpire or iudge, and ouer-rule the aduersarie. For the sentence is not alway as the plantife would haue it: but (as *Elitolde* his sonnes, 1, *Sam. 2, 25,*) *If one sinne against God, who will pleade for him, or take vp the matter, betweene them?* If man onely followed the cause, there might be many helpe: as, protections, or bailes, or flight, or pardons, or death of either side, &c. But if God pursue, who can resist him? who can escape him? who can ouermatch his power, or (without true repentance) extinguish

extinguish his displeasure? If he cast them, they be subiect to any punishment or all punishments; in euery place they may feare apprehension, at all times they may expect execution: so fearefull is their state that breake this law.

And yet of all sins, this seemeth most safe in the eyes of men, A greater penalty is laid vpon him, that robs a man of his goods, then vpon him that robs God of his glory: and one may with more ease carry out a blasphemous, & furious oath, yea, many of them, and wicked scoffing and mocking at the word and works of God, then any slanderous reproach, or taunting teame against his neighbour, that is but dust and ashes like himselfe. Therefore, sith men let it slip so easily, God wil take the more notice of it, and punish it more sharpiy. For, indeed men are farre more carefull for their owne vaine glory, then for Gods glory; and therefore, if God should refer it to mens assises, it is sure, little order would be taken for it. Yea, commonly it is seene, that those, which should reforme, and correct others in this point, haue themselues most neede to bee reformed, and corrected: and the greatest rulers, that should most repressie blasphemy, of al others practise it most. For, if they be neuer so little crossed, how do they seeke to ease themselues, but by violent, and outrageous swearing? Therefore, if God should put ouer the punishment of it, to their discretion; like inough a very slight penalty should serue the turne. And men also could not inflict a sufficient punishment, answerable to the fault: for damnation is the due punishment, as *Iames*, 5, 12. Therefore, God wil haue it come before his iudgment seate, and himselfe will be the Iudge and executioner in this offence.

Sith then, God vndertakes to punish it: the vie is for the terror of all vngodly persons, that take liberty to themselues to runne ouer, in the breach of this Commandement aboue the rest; that they grow shamelesse, they neuer seeke to hide it, nay they will do it to grieue them that dislike it, and vsually they take a great pride in it.

Many also (the ciuiler sort) will bee loath a man should see them take a way their neighbours sheepe, or steale a sheet from off the hedge: but if they sweare in a passion, and be told that

1ste. r.  
Such as vse to  
take Gods  
name in vaine  
grow more and  
more shame-  
lesse.



they are in great fault, they wrong God, in that which is most deare unto him, they profane and dishonour his name; then they turne all into a jest and laughing. What is that such a matter? do you stand so much vpon an oath? who is there I wonder, that doth not sweare sometimes, and drop out an oath before he be aware, when he is angry? And do they make so light a matter of it? Is it a small thing to fall into the hands of God? Nay, there be some of Gods people, that can say truly, through Gods mercy, that they had rather choose, to haue their soule drop from their body, then a rash and passionate oath from their mouth. For, if God haue threatned to bring damnation vpon vaine swearers, then where shall mad and frantique swearers appeare? These bitter swearers, how great a damnation must they looke for, vntill their repentance be exceeding great? For, though men let them passe, yet, before the great Iudge of Heauen, they bee liable to an action of eterna death. Wherefore, in a case of such danger, men must be content to be admonished, and to be helped out of the sin: and not chafe and rage against him, that by a wholesome rebuke, desires to preserve them from the wrath of God, and to draw their soules out of perdition.

Customers  
swear excuse  
not, but accu-  
se more.

But this is their defence, That they sweare not from an euill minde, nor in any bad meaning, but only by reason of a long custome, which they cannot now leaue. But this defence is now much worse, then the offence. For it is all one, as if a common robber should plead Not guilty, before the Iudge, confessing that he had indeed robbed, and murdered, yet he thought himselfe an honest man, because he did it not of an ill intent, but only for that he had accustomed himselfe to theeuing and spoyling euen from his childhood: and therefore he must needs continue that course of life still; he neither could, nor would alter his custome. Would an earthly Iudge acquit such a shamelesse malefactor, though the wrong concerned only other men, and not himselfe? And shall God, the most righteous Iudge, let such escape, as make it the ordinary custome to rob him of his owne glory, & to pollute his most holy name? Other malefactors usually do not kill before they be prouoked, neither will they steale, but in hope of gain to themselves: but these wicked swearers fly  
vpon

vp̄pon God, who neuer did them hurt, & they are needelesse, and senselesse the cues; for they spoile and rob, without any hope or possibility of gaine: yea, with euident hurt to their owne soules, hinderance of Gods glory, and grieſe of heart to their Christian hearers.

Laſtly, this may ſerue for the comfort of them, that haue receiued wrong by falſe othes, and haue falſe matters carried out againſt them, by the helpe of periury. Though Iudges, for their owne gaine, ſome time regard not this, or, by reaſon of their ignorance, or error, cannot find out the right, & counterfeit matters paſſe for currant: yet the Iudge of Iudges will make a better inquiry and ſet downe a more true and vp̄right ſentence, & will lay open their innocency, and the damnable hypocrisie and impudency of their aduerſaries: and not onely diſcouer it, but plague and confound them for it, if they preſiſt impenitent. And this was the caſe of *Naboth*, & his children. He was by ſuch wretched dealing ſurpriſed & brought to death, as a malefactor, & traytor againſt the King, & blaſphemer of God: but hath not God ſhewed in his word, how he brought deſtruction vp̄pon the actors, & rooted them out, & ſwept them, & their ſeed away, from the face of the earth? and *Naboths* name is now cleared, and euery one, that heareth of him, knoweth him to haue bene better then *Ahab* or *Iſabel*. So that, God brought their ſin vp̄pon their heads, and hath not ſuffered his innocency to bee ſtained. God would not beare with it: how-euer, for feare of *Ahab* the King, no man durſt go about to redreſſe it. Therefore, albeit ſometimes wicked ſinners will impudently out-face, and by ſwearing, and forſwearing, ouerſway good cauſes of Gods children & carry away matters, for a time, that are altogether falſe: yet be patient, God will not let the vp̄rightnes of his children be alway oppreſſed: he will not ſtil ſuffer his ſacred name thus wickedly to be abuſed, and made a ſhelter for lyes and ſlanders, but when the good time comes, he will let the world ſee how ſhamefully they dealt. And though now, while God holdeth his peace, they flatter themſelues, & be not afraid to profane his name, ſo they may effect their malicious purpoſes, for matters to go on their ſide: yet God will cauſe their wickedneſſe

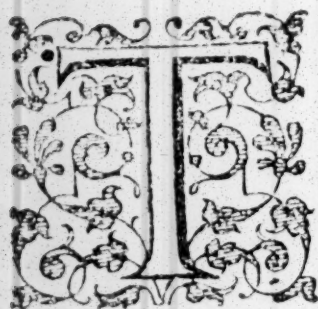
Comfort of ſuch  
as haue recei-  
ued wrong by  
falſe ſwearing.

kednesse to returne, and fall vpon their owne heads, and their owne shame shal cower their faces: and the wrong done, both to his name, and to his seruants, shall be fully discouered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in these words,



*The fourth Commandement.*

*Remember that thou keep holy the Sabbath day. Sixe dayes shalt thou labour, and do all that thou hast to doe, but the seauenth day is the Sabbath of the Lord thy God; in it, thou shalt doe no maner of worke Thou nor, &c. vsq, ad finem.*



He purpose of God in this fourth Commandement, is, to teach vs, to set apart the seuenth day wholly, from all worldly affaires, to the exercises of Religion and mercy. The parts are two. The one sets down the duties to be performed; the other the reasons to moue vs to performe them. The duties two-fold: What we should doe, and from what we should decline. The thing to be done, is, keeping it holy, celebrating an holy rest vnto God. The things to be forborne, are, all worldly workes in our selues, and those that belong vnto vs, as children seruants, and all inferiours, and that our beasts be not put to any seruile labour, yea, that the stranger, when he comes amongst vs, doe not openly profane the same. Though we cannot inforce him to come to the publicke exercises, yet those, that are in superiority, must restraine him from open violating of it, by working or any such like disorder, and must lay their authority so farre vpon him, as that they



they suffer him not, among their people, and in their iurisdiction, in the face of the Congregation, to breake the Commandement of God.

The reasons are diuers: First, drawne from the equitie and righteousness of it in these words. *Sixe dayes shalt thou labour, and do all thou hast to do.* As if he had said, I haue giuen thee 6. daies for the workes of thy calling, & haue takē but one for my selfe: therefore thou must be very well contented, to yeeld to me in this so reasonable and equall a dutie. If I had taken sixe to my seruice, and giuen thee but one for thine ordinarie affaires, yet thou oughtest to haue obeyed me: but now that I am so liberall to thee, and reserue so little time to my selfe, hauing so large authority, there is no reason, why thou shouldest refuse.

Reasons for  
obseruation of  
the Sabbath  
day.  
First from the  
equitie.

The second reason is taken from the interest and right of God, in these words, *The seuenth day is the Sabbath of the Lord thy God.* As though he would say, I haue taken it to my selfe, I challenge it to be imployed in my seruice, it is my day, and not thine: therefore vnlesse thou wilt be accounted a sacrilegious theefe, to take holy things for vnholly vses; vnlesse thou wilt deuour things that be sanctified, to thine owne destruction, see that thou meddle not with it. It is a part of Gods treasure: & thou shalt be no better then a robber, if thou conuert this, which is not thine, to thine owne vses.

2.  
Secondly from  
Gods right.

The third reason is taken from Gods example, in these words; *For in sixe dayes, the Lord made heauen and earth, the sea, and all that in them is, and rested the seauenth day.* As if he should say, If thou wilt follow examples, and be led by others, then follow the example of the best. Now, what better example can there bee, then of GOD himselfe? who, when hee made the world, and all things in the world, contriued all his workes so, as that he finished them in the compasse of sixe dayes, and on the seauenth day rested from all his workes of creation, only preferuing those things, which before hee had made. Therefore from his example learne thou so to dispatch all thy businesse in the sixe dayes, as that on the seauenth day, ceasing from labours of thy calling, thou maist giue thy selfe wholly, to the duties of sanctification, and to meditate

3.  
From Gods  
example.

*The fourth Commandement.*

meditate on Gods power and greatnesse in his sixe dayes worke: for which end, as one speciall thing to be done in it, he hath appointed this resting on the seuenth day.

From the end  
of the sabbath.

The last argument is taken from the end and vse of the sabbath, in these words, *Therefore the Lord blessed the sabbath day, and hallowed it*: as if he should say, If neither the equitie of the commandement, nor the right of God, nor yet his example will preuaile with thee, to perswade thy heart to keepe this commandement: Yet, in regard of thine owne profit, and the benefite thou shalt reape to thy selfe, yeelde to keepe it holy. For, God hath not taken this to himselfe, for any commoditie, that he should haue by it, but euen for thy good: he hath appointed it for holy vses, that it might be a meanes of blessing, not vpon the soule only, but vpon the body also, and estate of them that obserue it. There is no readier way to bring Gods blessing vpon any man, then the sanctifying of it, nor no more present meanes to pull downe a curse, then the neglecting and breaking of it. Therefore, if thou loue thy selfe, and wouldest haue prosperitie to thy soule and body, yeeld so much obedience to God, as to sanctifie his sabbath. Thus much concerning the drift & exposition of the words of this commandement.

That the sabbath  
is morall  
& perpetuall.

Now, because their be many that are not perswaded of the continuance of the sabbath, and account the keeping holy of the seuenth day, in the number of those ceremonies which be abrogated by Christ, as belonging only to the Iewes: therefore, it is requisite, that we proue and confirme by some sound reasons out of Gods word, that this commandement is morall & perpetuall, and as carefully to be kept vnder the gospell, as vnder the law, and to continue in force, so long as any of the commandements, euen so long as there is a world & a church militant in it.

Arguments to  
proue the sabbath  
day to be  
perpetuall:  
I from the

The first argument to proue the perpetuallie of the sabbath, may be drawne from those reasons which God vseth for the confirmation of it in the text. The reasons are all of them perpetuall, and not one ceremoniall, and euery one belongs vnto vs, as much as vnto them: and therefore it is without reason to

make

make the Commandement it selfe of lesse scope, and binding fewer to keepe it, then those reasons which are brought to confirme it. For, go through the whole Commandement, what one word in all of it, hath any note of ceremonie? What reason fauours of any speciall thing to the Iewes, that the Commandement should be tyed only to them? For, God commands them to keepe the seuen day, because it is most equall: seeing that he hath permitted sixe dayes, for their ordinary trauell. And hath not he giuen vs liberty to labour sixe dayes in our calling, and is not the equity altogether as forcible to vs in euery age, as it was to them, in their ages. If God haue taken from vs none of the sixe dayes, which he gaue to them; what reason haue we to take away the seuen or any part of the seuen, more then they?

Then, secondly it is the Lords; therefore the Iewes may not imploy it any other wayes then according to his will: and doth not this reason holde as strongly now? Haue wee any priuiledge graunted, to lay the euill hands, vpon those holy things, which are Gods, more then in olde time the Iewes had?

And for the example of God, that he ceased from creating, dooth it not reach to all men and to all times alike: are not we as much bound to follow Gods example as euer any.

Lastly, it is a day blessed, to them that keepe it, and to this end consecrated, that it may bring a blessing. Hath time worn out the force of this argument? Is God lesse able to blesse vs now, or should we lesse desire, or do we lesse stand in need of his blessing, then they? We see then, that all the reasons are firme & strong, the length of time cannot abrogate the truth & strength of the reasons, therefore neither can it disanull the commandement, which is grounded here vpon. For, where God giues a ceremoniall commandement, which he would haue the Iewes onely to obserue, there he frames his reason thereafter, from some thing that specially toucheth the Iewes; and hath no such agreement, or affinitie to other nations or times. As for the passeouer, he commands the Iewes to keepe that. Why? Because the Angel passed ouer their houses, when hee destroyed the Egyptians. And they must giue the first borne to God:

Why?



Why? Because God did not smite their first born in the slaughter of the Egyptians. And, so, many other ceremonies haue reasons annexed vnto them: which, being peculiar to the Iewes, shewed, that they did only binde the Iewes vnder the law. But, of all the reasons here alledged, we see that none is ceremonial, peculiar, or proper to the Iewes: but euery one common to all, and as large as all the World: therefore those, that cannot exempt themselves from the arguments confirming the commandement, may not pull their neckes out of the Commandement.

Secondly, from the time, when this Commandement was first giuen, and the keeping of a Sabbath holy first instituted; we may easily perceiue, that this Commandement is no more ceremoniall then all the rest. For, it was giuen in mans innocency, when *Adam* was perfect, & needed no ceremony to lead him to Christ, because he did not need to beleue in Christ, being himselfe perfect, and holding his happy estate not by faith in Christs merits, but by confidence in Gods Word, promising him life, so long as he continued in his innocency and obedience. For, this Commandement was not first giuen at mount *Sinai*, no more then any of the other ten: but equally with them bound the conscience of *Adam* the first man, and is of like antiquity, with the rest. The first seuenth day, that euer was, was as much to be sanctified, as any sabbath following. As may appeare in the 2. of *Genesis* the 2, & 3. verses: where it is said, that God after the creation in the sixe dayes *rested from creating, the seuenth; and therefore he hallowed the seuenth day and blessed it.* Now then, sith it was instituted in Paradise, afore either there was a ceremony, or need of a ceremony, it may not be reputed among the Iewish ceremonies.

And this reason is the rather to be marked, because it shewes the foolishnesse of that friuolous obiection that some men bring against the sabbath. O (say they) the Iewes were children in Christ, and weakelings, and therefore they had neede of a sabbath: but we are past babes, wee are men growne, and haue more knowledge, we are stronger then they. Are yee stronger then the Iewes? Be it (though if it were well tryed, many of these

these, that bragge of their strength aboue the Iewes, would bee found inferiour to many of the Iewes.) But be it, for the time: graunt them this; yet, are they stronger then *Adam* in his innocency? haue they greater knowledge and more grace, then he had before his fall? But God saw it needefull for *Adam* to haue a Sabbath. And if it were needfull for him, that was without sinne, had no clog of corruption, to hinder him, no siner to infect him, no ill example, to seduce him: yet (I say) if he had neede of this (as God in his wisdom saw he had) because his calling, (though followed without tediousnesse,) would yet partly haue withdrawne his heart, that he could not so freely and wholly haue giuen himselfe to praying of God, and considering of his power, wisdom and mercy: and therefore was to set one day apart, from all workes of his vocation, that hee might wholly addict himselfe to religious and holy exercises, and with greater liberty and comfort doe them: Then what neede haue we? and how farre is our necessitie greater? which are burdened with many corruptions of our owne, and haue temptation from many ill presidents, and many allurements of the World, to pull our hearts from the worship of God: which are men of polluted lips our selues, & dwell among people of polluted lips: and which cannot without far greater distractiō, and wearinesse also, follow our calling. If *Adam* had neede of a Sabbath, when hee had no let within, nor without, how much more haue we? which both within and without are beset, & on euery side compassed, with such strong impediments from our selues and others, that when we haue a sabbath, to bestow wholly and only, on godlinesse and religion, can yet hardly and with much adoe keep our hearts from wandring after the world, and earthly things. For, if *Adam* had neede in his innocency to be helped with a sabbath: then no man in this World is so strong, as that he, for that cause, may exempt himselfe from keeping a sabbath. It was giuen to strengthen and helpe the Iewes, and they needed it: yea, it was giuen to *Adam*, and he needed it, that he might more freely serue God, and more comfortably reioyce in him: and for this reason also, is perpetuall and not a ceremony.

Thirdly

3  
From the man-  
ner of the deli-  
very

Thirdly, the manner of deliery confirms the perpetuity of it, and shewes that it is still of as great force, as any of the rest: for this was written by the finger of God, in the tables of stone with the other, to shewe the durable continuance of the same; and therefore this is not exempted *Deu. 10. 4, Then he (viz) the Lord, wrote vpon the tables, according to the first writing, the 10. commandments, which the Lord spake vnto you in the mount, out of the fire in the day of the assembly, and the Lord gaue them vnto me.* That reason, which *Moses* brings to confirme the authority of all, doth as strongly establish this, as any of the other: viz, that God first spake it with the rest, and after wrote it also in the tables of stone. God did giue the cerimoniall lawes by the ministry of angels, & vsed *Moses* as his instrument to write thē: But for the greater reuerence of these 10. hee would not vse the helpe of *Moses* hand & pen, but with his own finger wrote them, not in paper, with inke, but in stone (to shew the strength, & continuance of them) & commanded *Moses* to put them in the Arke, to shew that no man could fulfill and perfectly obey them, but onely Christ. If these 10. were altogether written by God, and no exception made, whereby the sabbath should be inferiour to the rest, but all together put into the Arke, thē a man may as well rend any of the other 10 away, as this: yea, and that with more shew of warrant. For none of them all, is more fenced with reasons, and mounded about with more strong arguments, to keepe out the caills and obiections of men, then this is. So that, where God hath, of set purpose, vsed the strongest meanes to uphold and grace it: for man to ouerthrow it, and bring it to contempt, is a note either of great folly, or else of impudent impiety.

4  
From the per-  
sons to whom  
it is giuen.

The fourth reason is drawne from the persons, vpon whome it lieth, and vnto whome it is giuen. For we know, that the ceremonies did lye onely vpon the Iewes, the gentiles were not bound to obserue them: but now this commandement saith, not onely thou, thy sonne, thy daughter, thy man, thy maide, (which containes al superiours, & inferiours, and consequently their whole common wealth) but it goes farther, and saith, the stranger which is within thy gates. So that if a heathē man of an other



other country, and religion, had come amongst them; the magistrate was bound to looke to him: though he could not constrain him to performe religious duties; yet, he was to re-  
straine him, from all seruile workes, whereby the sabbath might openly be violated. Now the ceremonies were as a partition wall betwixt the Iewes and gentiles, to seperate the Iewes from all other nations, till both were vnited together in Christ. But, for the sabbath, euen the gentiles must keepe it; and because they offered to transgresse it, when they came amongst the seruants of God, they were iustly reprobued and threatned. As, in *Nehemias* time, when the forraine merchants came to sell wares in *Ierusalem*, on the sabbath day, he would not suffer them: but threatens that he would lay hands on them, if they did any more come after that manner. If God had commanded here onely to looke to the Iewes, and not to strangers, it had bene some appearance: but sith God will haue strangers of the gentiles bound to the keeping of it, as farre as man can compell them, if they come with in the walke and reach of Christians: the matter is put quite out of doubt that it is no ceremonye.

*Nehé, 13, 22.*

Fifthly, the great and bitter warre that wicked men rayse vp continually against it, & the vnwillingnesse & vntowardnesse, that is in the flesh euen of Gods owne children, to yeeld vnto it, shewes euidently, that it is spirituall: otherwise the flesh would neuer so rebell against it. And Gods seruants find by true and daily experience, that they neuer feelee more sound comfort, then, when they doe spirituallly obserue it: neither doth any thing vsually more humble them, and breake their hearts, then, when they breake it.

5.  
The oppositiō  
of wicked men  
& the vnwil-  
lingnesse of  
good men to  
keepe the  
sabbath.

Lastly, Christ Iesus himselfe, the Lord of the sabbath, confirms it most strongly, *Mat. 24, 20.* Where, speaking to his owne disciples, of the destruction of *Ierusalem* by *Vespasian*: which was to come to passe forty yeares, after his ascension, at which time all ceremonies were abolished out of the church: yet, he bids them pray, that their flight be not in the winter, nor on the sabbath day. The vtter ouerthrow of *Ierusalem* was now decreed of God, so as it could not be altered; yet Christ

6.  
From the  
testimonie of  
Christ.

bids

bids his seruants pray, that it might be mitigated to them in  
 some measure, and therefore, that they might not be enforced to  
 fly, for their liues in the winter: for, that would be grieuous to  
 the body, because the vnseasonablenesse of the weather, and  
 deepenesse of the wayes, would be very tedious to them: nor  
 vpon the sabbath day, because this would be as grieuous to the  
 soule, if they must be constrained to spend that day in toyling,  
 to preserve their naturall life, which God had appointed, to be  
 spent in such comfortable exercises, as might vphold their spi-  
 rituall life. What, will some say, is it not then lawfull to fly for  
 ones life on the Sabbath day? yea: and Christ allowes it too.  
 But he knew full well, what grieffe it would bring to a Christia-  
 n soule, to thinke; I was wont as this day, to sit quietly in the  
 Church, and among Gods Saints to heare the sweete comforts  
 of his Word, deliuered vnto my soule; and with praise to sing  
 Psalmes of thanks vnto God, and to aske those things with  
 the rest of Gods people, which we stood in neede of: where, I  
 receiued such comfort, that I walked in the strength of these  
 exercises all the weeke after. But now, the paine of my body,  
 and the feare of my soule, doe so distract me, and take mee vp,  
 that I haue neither leasure, nor abilitie so to do, but I must want  
 all these comforts. Christ knew, that this would be most bitter  
 to faithfull Christians: and therefore he wills them, to pray to  
 God to preuent it, that no such necessitie be laide vpon them.  
 Now, if this Commandement, and this day had been ceremoni-  
 all, they might haue fled, with as litle care and grieffe, that day,  
 as any other: for it had been abolished long afore by Christs  
 death, and no conscience then ought to haue been made of it.  
 But in that, Christ doth allow this regard of flying on the Sab-  
 bath day, more then on any other of the week, he shews plainly,  
 that the force of the Sabbath was not abrogated by his resur-  
 rection, and therefore no ceremony. For then Christ had not  
 done well, to put a needlesse feare, into their hearts, of flying on  
 the Sabbath, if God required no keeping of the Sabbath: but  
 he would rather haue admonished vs to beware of superstiti-  
 ous keeping that day, and would haue tolde them, that they  
 needed not to regard it: for it had beene a great sinne to haue  
 made

made such conscience of keeping a ceremony, so long after the abolishing of it. Then if one should not willingly and without griefe fly to saue his life, on the Lords day (as Christs words do plainly prooue) then how much lesse should he doo any other worke of far lesse necessity?

So that, these reasons do most euidently cōfirme to the hearts of Gods children, that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men, to the end of the world, as much as it did the Jewes afore Christ. But, for those wicked persons that will caull against euery thing that crosseth their corrupt lust, (as, the keeping of a sabbath doth exceedingly) we must not greatly be moued what they object: for of them it is most true that *Salomon* saith, *Bray a foole in a mortar, as wheat is brayed with a pestell, yet will not his folly leaue him.* But this may suffice to establish and instruct a Christian, that with a true heart is willing to be taught: and to confound also and condemne, and leaue without excuse (before Gods iudgment seate) such as will not yeeld to plaine and strong reasons, drawne out of Gods Word, but continue obstinate in their false conceits.

But, because the point may be more manifest & plaine, it is good to answer some of their objections, whereby they would ouerturne the plaine truth. Now, the grand objection is, because we keepe not the same Sabbath, that the Jewes did, but the day is altered: therefore they say, we must keepe none. This is their argument of so great waight: but how foolish, it shall appeare easily, if we examine it a little more narrowly. For though we keepe not the selfe same day, that they did, yet we haue the same commandement, and authority for our day, that they had, for theirs. Therefore this day that we keepe, is called the Lords day *Regu*, 1, 10. where *Iohn* saith, he was in the spirit upon the Lords day. Afore, it was called the day of rest, because God rested on it, from the work of creatiō: but now it is called the Lords day, because Christ Iesus instituted it, as a speciall memoriall of his resurrection, & of the perfecting of the work of our redemption. For, the Apottles, by the authority of that spirit, which alway assisted them in their ministeriall office, did alter the day, and themselves kept, and oreained it to be kept in all the Churches. As may appeare, 1, *Cor*, 16, 1. where he saith; *Euery first day of the*

Obiect.

Ans.  
Alteration of  
the day doth  
not a brogate  
the sabbath.



*Week, when ye meet together, &c.* Where the Apostle sheweth, that the congregations of Christ were wont, every first day of the week, to meet together, for the performance of all holy duties: of the number whereof, collections for the poore were one, because of the manifold persecutions, wherewith, in the primative church they were afflicted, & had need of continuall reliefe. This was the first day of the Iewish week, & our Lords day. So also, in the *Act*, 20, 7. *Paul* himself kept this day, which he spent in preaching till midnight, and after administred the Sacrament: in which two exercises he continued till the dawning of the day. So that, the keeping of this day was instituted by God, in the ministry of the Apostles; and kept by them, & the churches in their time: and therefore as much belongeth to vs, as the other to the Iews; and is of no lesse force now, then that was before.

2  
The day of celebrating the Sabbath, why it was celebrated.

Then secondly, the cause of the change, and of our keeping this day, is vpon as good ground, as their keeping of that day. For when the creation of the world was the greatest work, that euer was done, then, the memoriall of that was chiefly to be regarded. But now that a greater and more excellent worke was done, namely, the redemption of the world, it was reason, that the greatest work should carry the credit of the day. They rested that day, because on it God rested from the worke of creatiō: we this day, because on it, Christ rose againe frō the working of our redemption; which being a greater work, caused a change of the day. Sith then, the day was not changed without a good warrant, and strong reason, that alteration of the day detracteth nothing from the truth and force of the Commandement. And whereas they say, that the church may at their pleasure alter it, that cannot be; for there can neuer be an authority, greater then the authority of the Apostles; nor a cause, greater then the resurrection of Christ, and the redemption of the Church: and therefore, neither can the day be changed. For to make a new day, without warrant or iust cause, were to set our owne wils against Gods wisdom. For, if the Iewes in former time were bound to keepe it holy, hauing onely the creation of the World to ground vpon, and to remember, by the celebrating of the seuenth day; then how much more careful a regard of the Lords day are we bound vnto? since, beside this benefit of our making, we haue a greater  
of

The Sabbath day can it now be changed by the Church.

of our redeeming by the blood of Christ, added vnto it. So that, if one (& a lesser) cause, were sufficient to moue the Iewes to sanctifie it: the ought we so much the more to make conscience of dedicating this day wholly to God, by how much he hath shewed greater mercy to vs. So that, we should neuer speake, or think of this change, but we should also call to mind this great benefit, which was the cause of it; and lay a double bond vpon our owne soules to keepe it. If *Adam* had a cause to spend a day in praying God for his creation, then we haue greater cause: first, besides that, we haue also the redemption to be thankfull for. And if this be a good argument, We keepe not the selfe-same day, that the Iewes did, therefore the day is abolished, and we are bound to keep none: then by the same reason one might conclude thus, You see, we haue not the same Sacraments, as concerning the outward seales, that the Iewes had, (for they had circumcision, & the Paschall Lambe: but now these signes be altered) and therefore we need not regard Baptisme, nor the supper of the Lord. This were no good argument in this case; for though the signes be different, yet the substance is the same: Christ Iesus is signified by our bread & wine, as well as by their Lambe; and our Baptisme, in the Sacrament of regeneration, as well as their circumcision. Therefore we should not despise them, but be so much the more carefull to prepare our selues for them, because the seruice is more easie, and the promises more lightsome. If then it will not hold that we haue no Sacraments, because the outward seales be altered: then it is as weak a consequence, that we haue no seuenth day to be sanctified, because the day is changed, and we keep not the same, that they did. So that, no prooffe can be gathered, from the varying of the day, that the dutie is abolished, because the authority, to confirme ours, is Apostlicall, and the reason as good, and this obiection doth not hold in the like case. Again they obiekt, that to a Christian euery day is a Sabbath, & therefore we should not restraine it to one day more then another. But that is most false, for God dooth not require, neither is a Christian able to keepe euery day a Sabbath day, so long as they remaine vpon the earth. Indeepe in Heauen he shall keepe a continuall Sabbath to the Lord: but now, to vs which liue here, there is as much difference between the sabbath day &

Ans.  
Euery day is  
not a Sabbath  
to a Christian,

other dayes, as betweene the consecrate bread, we receiue at the Lords table, the common bread we receiue at our owne table. This is true, That euery one must serue God on the sixe dayes, & all his life long; but on the seuenth day, we must not only serue God, but we must serue him in the duties of religion, and mercy only. As for example, Gods children will not eat meat at their owne table, without crauing Gods blessing vpon it; but when we are to come to the table of the Lord, they vse a greater and more solemn preparation, because they expect a greater & more excellent blessing: so likewise a Christian, in all the works of his calling, hath a regard to serue & glorifie God, but in a more speciall maner vpon the seuenth day, because he then looketh for a more plentifull & liberall blessing, both vpon soule and body.

And these men that among vs vrge so much, that euery day must be a Sabbath: marke them, whether they rest from sin any day at all, and obserue if there be anie families, so bad as theirs: that commonly, if one would rake hell, as we say, hee could not meet with more profane, & irreligious persons, then those, that speake of keeping euery day an holy sabbath: but, in truth, euery day themselves are most vnholly. But others, that in conscience to Gods commandement, do binde themselves to the keeping of the sabbath, which God hath instituted, go far beyond them in all vertues and holines. If they could shew any good effect in themselves, of this their euery day sabbath, we might giue some credit to them: for God doth alway giue a blessing to his owne ordinance: but, for such vnholly persons, that never in all their liues, kept one sabbath holy, to boast of keeping euery day a sabbath, is most palpable, and damnable hypocrisie.

The last obiection, of which we wil speake, is taken out of *Col*, 2, 16. *Let no man condemne you in respect of an holy day, or of a new Moone, or of the sabbath dayes.* Where, the Apostle (say they) puts the sabbath among other ceremonies, which are to be abrogated. But we must know, that the Apostle speaketh of such sabbaths, as are in the ranke with the meats and drinks, whereof he speaketh before: of which sort were the first day of euery moneth, & the first & last daies of euery one of thtir three soleme feasts: of these he speaketh in the plurall nūber, & not of the Lords sabbath day, in the singular nūber, which hath a singular excellēcy, and

65

Ans.  
Difference of  
Sabbathes.



and, how euer times change, neuer changeth. *Easter* and *Pentecost*, and the other feasts of like kind, are indeed abrogated, as being cerimonies, not written in the tables of stone, as this was. And thus much for the proouing of this, That this sabbath is morall, and perpetuall.

Which, sith it is so, the vse is for the confutation of such, as sharpen their wits and tongues, and open their mouthes to speake against it; not content to take libertie themselves, but would make a gappe for others to breake out also. It is a notorious sinne for one to be prophane in his owne person, and to practise the breach of any of Gods Commandements: but to draw others to impietie: and, asmuch as they can, to breake the yoke which God hath laide vpon them, this is much more intollerable. This is iust the Diuell himselfe, when he had fallen from his vprightnesse, and rebelled against God, the next work he tooke in hand was, to allure *Adam* to sin, and make him as very a rebell against God as himselfe: So these wicked men themselves beeing corrupted, and lying vnder the curse of God, will take so much paines about nothing, as to peruert others: and, being starke naught themselves, to make all men, (if it might be) such as they are.

This is also for our instruction, that we must so rest vpon Gods reasons, and so stand for his worship, as that no blast, nor obiection of a prophane person may blow vs away, and weaken our reuerence to Gods ordinance. It is a great fault that we are no better confirmed in the truth, but that euery breach of any seducer will set vs downe, and put vs to the wals as it were: that we stand in a mammering, and knowe not whether we goe right or wrong. It is to bee feared, that men are laden with sinns, & caried away with their lusts, when the often preaching of the truth cannot establisth them so, as that they can say, Wee are so resolu'd in our hearts, that this is the truth of God, as that by Gods mercie, wee had rather forsake our liues, then forsake it. And this, that men bee so quickly moued from the truth, is not because of the strength of the arguments made against it, but by reason of their owne weakenesse, and want of sinceritie, to leade, and confirme them in it, to discover errors,

and heresies. and make them loathsome vnto them, and to giue them power against the. Therefore we must labour for vprightnes of heart, and for the spirit of truth, which may so settle and ground vs in the truth, as that euery blast of false doctrine, from the mouth of some phantastically, and vaine person, (that hath no godlines to commend him, that neuer did any thing, nor suffered any thing for Christs sake) may not weaken our hold, and shake our foundation, that wee should be seduced by them. Nay, we should be so far from yeelding to the false dreams of such, as (when they grow obstinate) not to shew the least token of allowance, or any countenance to them: we should not entertaine, nor receiue them to house, or bid them God speed; for he that doth so, as *S. Iohn* saith, is partaker of his euill deeds: because, in so doing, he confirmeth them in their sin, & brings himselfe in danger to be infected by them. And thus much for to proue, that the obseruing of the seuenth day, is a mortal & perpetuall duty, to continue while the world continueth. Now, let vs come more particularly to the words of the commandement. And first for that word,

*Remember.*

*Doct.*

He that will  
conscientiously  
keepe the Sab-  
bath, must pre-  
pare to bee  
ready for it.

**I**N that God prefixed, in speciall tearmes, as it were of set purpose to meet with mens forgetfulnesse, a *Memorandum* more here, then in any other of the commandements: we may hence learne, that whosoever will faithfully, and conscientiously, keepe the Sabbath, when it is come, must haue a speciall forecast to be ready for it. One cause of this caueat, which God giueth, and of the diligence, that we must haue in this remembering, & preparing for the sabbath, is our owne infirmities; who, vntill we be very circumspect, shall easily be intangled with some occasions, which will then distract, & draw our minds from Gods seruice: some money to pay, or receiue, some iourney to take, some one thing or other, that, being not remembered in time, will rush in vpon vs now, and must be done, because it was omitted before, and cannot tarry till after.

*Ver.*

Sith then, we are so subiect to distractio & do so soone forget those things, which by wise foresight might haue bin done wel, without any breach of the Sabbath: this must teach vs to haue a godly care to provide against all such lets, and prevent all such incumbrances.

incūbrances. That policy, & discretion which we see in naturall men about the market of their bodies, wee must learne for this market of our soules: they will be prouiding, & thinking before, what they must buy, and what they must sell there, and will not haue the things to seeke, when they should presently vse them, but will haue al things so readily prepared, that they be not hindered of their best aduantage: so, if euer we will make good markets for our soules, we must (all the weeke before) be preparing our harts, & setting all things straight, that we may then be burdened with no sin nor worldly care, which would carry away the force of our meditations, & thoughts, frō the exercises of religion. For, these exercises be spirituall, & we be carnal, & a little thing (God knoweth) will make a great disorder in our fleshly harts to draw them from heavenly things: & therefore, vnlesse we take great heed, to looke vnto our waies, & watch ouer our selues, that we walke holily, & faithfully, all the sixe dayes, & dispatch the duties of our calling; the sin committed on the owne side, & the businesse omitted, on the other, will so hale, & pull away our thoughts, that no attention can be giuen to matters of religion, no cōstant or setled meditation of any heavenly thing wil take place. We must therefore stop out all distractions, & incūbrances, & raise vp our hearts against deadnes, & dulnesse, by a wise managing, & finishing of our outward affaires and a godly & religious ordering and preparing of our hearts, if euer we will comfortably and profitably spend the Lords day, in the Lords worke.

Then againe, beside these needlesse lets (which, through our owne weaknes, we draw vpon our owne heads) there bee hindrances enough on euery side, which (do we what we can with al our industry) we shal neuer be able wholly to preuēt, but they will let vpon vs. As in what family shall one come, but he shall see idlenes, & sleepines, & foolishnes, many wayes? And who, that knoweth himself any whit at all, doth not feele, that he is readyer to follow ill example, and be led by euill company, then by Gods commandement; especially, when no positive law wil take hold vpon him. And then we haue the diuell, as a Lion, continually seeking to deuour our soules, & to hinder vs in al things he



can, from Religion. And in the best, there be such strong desires; such a loue of the pleasure, & commoditie of this world, that vntil we be strongly guarded, and defended, they will breake in vpon our hearts, and disorder the ranke of our affections. As, come to a professour, that is inclined to couetousnesse, & ouer whom the World beares too great an hand; though he haue a true heart to God, & some graces of the spirit wrought in him: yet, vpon any speeche, that tends toward game, and filthy lucre, he will be far gone, forgetting God, and the Sabbath, and himselfe and all, and let loose both heart and tongue to be imployed about worldly things. Let vs therefore mounde, and fence our hearts about diligently, with these thoughts: What do I now? Whether are mine affections carried? hath not God bidden me remember the sabbath? hath he not set a speciall marke vpon it, that I should at no hand forget it? And thus by earnest, & timely strining, will shake of these vntimely and vnseasonable words, and cogitations.

And further, we shall haue the World to object, and bring in carnal reasons to make vs negligent. What need you be so strict, this is too much nicenesse. You are more precise then wise. Many great and learned men take far greater liberty: which they would not do, if the matter were so dangerous. Haue not they a care to be saued as well as you? shall none goe to heauen, but such as are as scrupulous as your selfe? and such like: which will certainly carry one away, vnlesse he sturue to confirme himselfe, by thinking on Gods commandement, and to shut out these objections. What? hath not God bid me remember, and shall I suffer men to make me forget it? hath not he giuen me two reasons to keep it? the one stronger then the Iewes had: and shall I be more negligent in keeping it then they, which had but one? They had weaker meanes of comfort, as the blood of bulles and goates, and the sprinkling of water, and an earthly tabernacle, and high Priest, and yet they were with reuerence to vse these: and shall we, that haue more excellent meanes, euen Christ Iesus offered vp for a sacrifice once for all, and the sprinkling of his blood, to purifie our soules, and the heauenly tabernacle opened for vs, by him our heauenly high Priest, and

continuall mediator: shal we, I say, that haue all these meanes more plaine, and excellent, then theirs, be negligent to keep this Sabbath? especially, sith God hath giuen vs this, as a meanes to draw vs from earth to heauen, and to make vs grow in spirituall life. Hauing then all these impediments, vnlesse we do arme our selues in the weeke dayes, and strengthen our faith by remembering Gods commandement, and reasons, & by a wise preuenting of those distractiōs, (which by diligence maybe cut off) we cannot with any comfort or cheerefulnesse keepe the Lords day holy vnto the Lord.

Lastly, if we read the scriptures of God, and see how often he vrgeth this point, and how earnestly he presseth it, this will make vs labour continually to call to mind that, which he so ofte hath repeated vnto vs. Because, if it were not a necessary duty, God would not so many times, in so many places require it at our hands. So that, euery one must labour by searching his conscience, & watching ouer his soule, to rouze himselfe from that lumpishnesse, & drowsinesse that is within him; and, by prouidence & forecast of outward businesse, to put away all encombrances and distractions.

This then serueth, to confute those, that make this obiection against the Sabbath: We cannot keepe it, we should be vndone, if we should thus forbear our worke; for these losses & damages would insue, these hurts would come, such businesse would be left vndone, which cannot be omitted without great hurt to mine estate. But I pray you, whence come all these losses what is the cause of these damages, & straights? Is it not, because you forget the very first word of the comandement? Remember the sabbath. Then this is no warrant for vs, to break Gods commandement, because we haue forgot that, which God bids vs remember.

This is euen, as if a man should forget his owne purse behind him, when he goeth to the market, and wanting present mony for his necessary vses, should steale from his neighbours as much as hee needed: were not he to bee reputed as a thiefe? but he hopeth it is no fault: for necessity draue him to it, he had forgotten his money at home, & therefore he thinketh,

Of reading the scripture will further vs to keepe the Sabbath.

Losses giue no liberty to break the Sabbath that grow by want of remembrance to keep it.

in this necessity, he may rob and spoile his neighbours abroad without offence. Why, but doth this make it lawfull to steale your neighbours goods, because you had forgotten to bring your own? Nay, an honest man should either haue bene mindfull to haue come prouided, or else he should haue bene content to beare the burden of his owne negligence, rather then to robbe his neighbours, for his owne default. And euen so, men deale with God: Oh, they cannot choise but breake the Sabbath, they are driuen to it of force, necessarie compelleth them. What necessity? why, such things to be done, that otherwise would bee lost. But why did you not remember them before now? shall your former forgetfulnesse bee a warrant for you to robbe the Lord, to steale Gods hoily time and abuse it to vnlawful things? Some haue a bond to discharge, that elsẽ will be forfeited: and why did you not remember before to make your condition with such exception, Vnlesse it were on the Sabbath day: and either to deferre it till some reasonable time after, or else to make payment the day before? Others, I haue this, and that thing to be done. And why did you not thinke of it, before to preuent it? as it is sure you might, if you did serue God in your calling, and were not hindered by slothfulnesse, nor carried to couetousnesse? So, others say, it is so tedious, and irkesome, to spend that day wholly in religious exercises, that they cannot endure it. And why is it tedious to you, Is it not because you prepared not your soule to keepe it: you suffered sinne to keepe dominion in your heart all the sixe dayes, and then it must needs bee dead and dull to all goodnesse on the seventh. But, those that do labour to walke diligently, and vprightly before God, in the weeke dayes, finde such comforts in the workes of the sabbath, as do better content them, then all the pleasures or commodities of the world.

In all our affaires we must remember the sabbath.

Secondly, this teacheth vs to binde our consciences in all our affaires, to haue this day in our minde that we intangle not our selues with any businesse, which might hinder vs from keeping of it. First, because wee haue so direct a Memorandum, as we call it, to remember this day. Secondly, because, whereas God contented himselfe, in all the other Commandement to

ser



set them downe, either only affirmatiuely, or negatiuely only, he hath not done so in this Commandement: but, to work the deeper impression in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keep it holy*, saith he. And as though that were not enough, he added further, *do no manner of worke in it*. And then, whereas other of the commandements, for the most part, haue no reasons annexed to them in the decalogue (though in the scripture else where they haue) this and the second are fortified by diuerse reasons, that men might haue a greater regard vnto them. Therefore, if we will do any thing for Gods sake, let vs then doo this. If a deare friend should say vnto vs, I haue ten matters of great trust, which I would haue you do for me, and I will recompence you thoroughly for your paines: but of all the ten, there is one among the rest, which I principally recommend vnto you, in any wise remember that: Would not one thinke him very negligent, that would forget this, of which, he had such a speciall charge? chiefly, if his friend in the other should giue the bare direction, but should insist vpon that, and giue him reason vpon reason, why hee should haue a speciall care of it: but so God dealeth with vs, he giues vs warning before to helpe our memories, and many forcible reasons to allure & perswade our affections, shewing, that we are ready to forget it; but he would haue vs stricke against this forgetfulness: and then because we should not forget, but do it, he vrgeth it with many reasons: now therefore to forget this, is it not a plaine contempt, or neglect? So that, vnlesse we will shew our selues very carelesse of God, and wilfully cast our selues into his displeasure, we must be so much the more carefull to keep this Commandement, as he hath laboured more to drawe vs vnto it.

*To keepe it holy*

**N**OW, the Lord sheweth what is to bee done on the Sabbath day, namely, we must Sanctifie it. It is not enough to forbear our owne work, and so to keepe it idly: but we must be as carefull to do Gods worke, and so to keepe it holy. Hence then, we learne this doctrine, that the sabbath must be employed in holy exercises.

The Sabbath must be employed in holy exercises.

It must not be a bare rest, but a sanctified rest: so ceasing from worldly things, as that we be taken vp in heavenly things. For idleness is a sin euery day: but much more on the Lords day. No man hath allowance in Gods word, to spend any time slothfully, it is a damnable sin in the week dayes: much lesse are we warranted to spend Gods time vnprofitably, and idly. Of the twaine, it were better to leaue our owne worke vndone, vpon the dayes allowed for our labour, then Gods work, on Gods day appointed for his seruice.

To forbear  
our owne  
worke on the  
Sabbath day is  
not all that is  
required in  
keeping the  
Sabbath.  
Ezek. 16, 49.

The vse of this is, to reprove those, that thinke, if they abstaine from works of their calling, and take no paines in outward toiling about affaires of the world, then they keepe the sabbath very well: and if no man can accuse them for seruile workes, then they thinke, they haue not broken this commandement. But idlenesse is a sinne of *Sodom*, naught euery day, as we saide before: but much worse vpon that day, that should be spent in godly exercises. But much more wicked are they, that be euill occupied in dauncing, and dallying, in swilling, and gaming, and so make it the diuels day in stead of Gods: and then do more dishonour to God, and hurt to their owne soules, then any day in the weeke else.

The Sabbath  
is not to be  
kept by halues.

Many also are to be reprov'd that will come to the Church, and for the time of the day, will be content to heare the word, and to do like duties: but at euen, when darknes commeth, then come the workes of darknesse; and when they be in their bed, then they be plodding, and casting about for worldly affaires, and their heads be as busie, and as full of earthly matters, as any night in the weeke else. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the night must be spent in an holy rest also: otherwise one shall more hurt himselfe, and displease God, by these vaine thoughts in the night, then he could please God, and benefit himselfe by keeping himselfe in good companie and actions all the day. And therefore they want the blessing, because they performe not all the duty, and that which they did was performed carnally, because they do not care to remember that, which they heard, nor examine with what heart, and with what profit they haue

haue gone through the duties of the day. Not, but that a man is allowed to sleepe, & to receiue other necessary comforts: but his sleepe is to be seasoned with the sweetnes of former exercises, and his dreames to haue some taste of religion, more then at other times: and when they awake, their thoughts and meditations must be carried after holy things, because Gods eyes are as full fixed vpon them in their beds as in the church: and he seeth and knoweth their thoughts in the darke: aswell as their behauiour & carriage in the midst of the congregation. Now God bids vs keepe the whole seauenth day: for hee would haue vs giue as long a day to him, as hee hath giuen vnto vs. And if day continue, day and night, when he saith, sixe daies shalt thou labour: & we vpon that permission, and allowance of God, take it for granted, that in the night we may doe what businesse we haue to doe, and when we be in bed, may spend the time in ordering our priuate affaires, & pondering how to deale in such things as belong vnto vs, by reason of our calling: I say, if wee doe this, and thinke (as indeede it is true) hee giues vs both the night and the day for ourcallings: why is it not so in the sabbath then, that he taketh the seauenth day and night to himselfe, as well as he giueth sixe to vs? Therefore we must know, that the lords day must containe 24 houres. And for want of this, we deprive our selues of those blessings which else we might haue, because we vndoe that in the night, which we did in the day: we did Gods worke one part of the day, & that was well; but we take the remainder to our selues, and that is a fault.

Thirdly this teacheth vs to do the duties of the Lords day, vpon his day. Which be either publike or priuate. The priuate are these. After examinatio of our own harts, & finding out of our sinfull waies with repentance & sorrow for the same, to beseech God that he would prepare and fit our hearts to profit by the publike exercises of religion on the sabbath. And to intreat him, that hee would so direct the ministers mouth, as that he may speake to our hearts, and say some thing that serueth to kil our sin, & to comfort & build vp our soules: that, as he is appointed for a Physitian, so he would fit vs with some medicine, as well

*Priuate duties on the Lords day.*

*Praier for the minister.*



as others. As, saint Paul bids them pray for him, that hee may haue the dore of vtterance. And when one doth this in an humble heart, desiring to repent, and turne from his sins in good earnest, he shall neuer come to the sermon, but he shall heare some one lesson or other, that will make him better, & he shall haue cause to thanke God for it. But if one come rudely into Gods house, from brawling and chiding at home, or so soone as he is out of his bed, comes to the church without preparing his heart, or fitting himselfe by any prayer to God, or confession & sorrow for his sin: then he shall feelee, that, to his vncleane heart, all things are vncleane, the word shall be but a tediousnesse, and serue to the farther hardning of his heart.

Reading

To rise early  
on the Sabbath

Also one must read some part of the scripture priuately, that may season his heart, and settle & quiet his mind and affections, that he may bee more teachable. And that he may the better fit himselfe after this sort, hee must rise early in the morning; for there is none so good a Master to serue, as God: no worke so good in it selfe, nor that will bring so great a reward, as the exercise of Religion: and therefore, wee should rise as early to serue this maister in this worke, as any day else to serue any other maister in any other worke. And if we do thus, wee may haue sufficient time to prouide for the publike exercises, that we may come vnto them with profit.

Visiting the  
poore.  
Peace making.  
Meditation.  
Examination.

Also another priuate worke of the Sabbath is to relieue, and visite them that besicke or in any kinde of misery. And also to reconcile those that be at iarre and discord.

Farther, to meditate vpon the workes of God and vpon the word, which wee haue heard, and to ponder of it, to applie it to our selues, to marke what we haue remembred, what we haue laid vp in our hearts, and purpose to follow, and how matters stand betwixt God and vs, in the things that haue bene deliuered. For, till the word be thus made our owne, it is but as chaffe laide loose in the heart, that euery puffe of winde will driue away, and euery temptation will blow from vs. It is not as a treasure locked vp, that will stand vs in some stead in the time of neede.

Likewise to conferre with other Christians, among whome

whome wee liue, and to talke of the things taught, calling them to minde, and how they were prooued vnto vs, and then further to enlarge them according to our owne particular necessity, and as it were to spread the medicine vpon one anothers hearts.

Lastly, after the sermon and publike meeting, that those Prayer. good things which one hath remembred be turned into a prayer, which he must offer vnto God; beseeching him that hath shewed him what is to be auoided, to giue him power to auoide it, and to incline his heart, to keep the things commaunded, as well as to tel him the dutie that belongeth vnto him. And as he hath heard many sweete promises, which will do him no good, so long as hee hath them not in faith, nor can bring himselfe to giue credit to them; therefore, that God would also knit the promises vnto his heart, and giue him grace to trust vpon them, and to remember them, when he shall haue neede. These be the priuate things, which as euery one is more carefull to performe, so shall he receiue a more large, and abundant blessing vpon the publike.

Now the publike are; to ioyne with the rest of the congregation, in praying, and praying God, with one heart and voice, in diligent attending to the word read and preached: for there is a greater blessing promised to this ministeriall reading, then to any reading at home. We ought to ioyne also in receiuing of the sacraments, to be present at baptisme: for the departing a way argueth a great contempt of it, and sheweth a publike disgrace of Gods ordinance; for if owne or two haue libertie, the rest haue the like, and then where were the reuerence? Therefore one must tary at such exercises, as to shewe his reuerence, so secondly to helpe the congregation in praying God to for ingrafting another member into, his visible body of the church, & to pray that God wold giue the inward working, and fruit of the same by his holy spirit. And to edifie himselfe, also by calling to mind, that he is also made partaker of the new couenant, & ioyned to Christ Iesus. And to examine himselfe what fruit he hath felt in himselfe of the death of Christ, in killing his sin, and of his resurrection, in raising him vp to newnes of

Publike duties  
on the Lords  
day, Praying &  
praying God,  
Reading; preaching.  
Receiuing of  
sacraments,

life,

life; and so, either to be humbled, if he feele not that profit hee would, or to be thankfull, feeling this worke of baptisme, and to comfort himselfe in the remembrance of this, that the merit & vertue of Christ Iesus his death is his to satisfie for his sinnes, and to kill by little and little, the power of them. All which things we see now presently sealed vp, to the partie baptized, in the present action. Thus much for our dutie required to sanctifie the Sabbath. The next words follow.

*Six dayes shalt thou labour, and do all thine  
hust to doe.*

**I**N which wordes, the Lord yeeldes a reason, why wee should obey his commandement. God hath given a man sixe dayes, for the duties of his calling: but on this condition, that hee shall continue all his workes so, within the compasse of sixe dayes, as that he let none remaine till the seventh, nor reserue any outward thing to trouble him from the seruice of God, on the Sabbath. From this equitie, God drawes a reason to moue euery one of vs to keepe the Sabbath. From whence we may gather, that Gods commandements are equall: as he saith, *Ezekiel*, 18, 25, where God deales with those, that charge his lawes with iniustice, and shewes that his wayes be altogether vnequall, and the wayes of man vnequall. And *1. Ioh* 5. 3. hee saith, that the commandements of God are easie. Indeed to many, they be most tedious and heauy: but this is not from any vnequalnesse in the law, but from the naughtinesse of men, that haue carnall hearts, and worldly mindes. For, if one haue ouercome the world, & growne any thing spirituall, so farre Gods commandements are lightesome. The spirituall hart feeds on the spirituall law, and delights & reioyceeth in it.

This must serue therefore to cut off those daungers, that men cast to themselves in keeping of this commandement: as though God ouershot himselfe in making such an vniust lawe, that no man can keepe, without the ruine of his estate, as though he knew not what he did, when he bade them rest the sabbath day. It is a meruelous impudency in many, that no man dares

speake

Gods comman-  
dements are e-  
quall

The keeping  
of the Sabbath  
harts no mans  
estate



speake so hardly and presumptuously against any positive law of the Prince, as euery base person will speake against this law of God. Oh it is impossible (say they) to keepe it, such losses it brings, & these & these dammages come of it, that he must needs come to beggerie which will obserue it. What, did God seeke the impouerishing, and the spoile of men, when he bad them serue him? Nay, he appointed it as a day of blessing, and it seemes so hard and vniust to them, because they be carnall and fleshly: and not hauing faith in Gods promises, nor any desire to obey him, they will still finde shifts, and haue something to say against it: the heart is dead & wicked, or else the law would bring comfort.

Oh how should one do for recreation say some? Is it not a recreation for a Christian, to heare the voice of Christ, and for a sheepe of Christ to feede in his pastures? Is it not a recreation for a person condemned, to come where he may gette his pardon sealed to him? Is it not a recreation, for a man subiect to death, to heare a direction, that will leade him to life? Therefore, if we were not altogether sencelesse, and blockish, in respect of spirituall sense and life; it would bee as a great ioy vnto vs, to feede at Christes table and in Christes house, vpon the bread of life; as in our owne houses vpon corruptible bread:

The keeping  
of the Sabbath.  
is a recreation

And againe, could Christ finde in his heart for our sakes, willingly to bestowe his soule and body, to giue his body to death, and his soule to suffer the wrath of GOD; and shall we account it a burden to bestow one day in seauen vpon him, especially, when we are to be made partakers of such benefits?

And God hath willingly giuen vs sixe dayes for our calling, and may not we well affoord him the seauenth? But wee haue such busines we cannot do it. But for matter of businesse, God shewes two things, which if any man will obserue, he may easily preuent these businesse. The first, *Sixe dayes shalt thou do all thy worke.* Where he shewes, that if one would labour faithfully and conscionably, in their calling, sixe dayes, they might well

P dispatch

Meanes to pre-  
uent businesse  
on the Sabbath

dispatch all their businesse. But indeed many times this makes men so loath to giue a seauenth day to God, because hauing beene idle and vnthrifitie, on the fixe dayes, they haue neglected some matter, that now lyes vpon them on the seuenth day: and then no manuell, though it bee a great burden, and vpossible for such to keepe, but they must loose by it. But GODS Cominaundement brings no such losse, their owne sinne is the cause of it. And if this bee not the cause, then the second is, that men take more vpon them, then their owne workes: if one take nothing but his worke, hee may well dispatch all in fixe dayes. If one serue GOD in his calling, his calling will not hinder him from keeping GODS Commaundement: but if one serue coueteousnesse and filthy lucre, then indeede hee shall finde no time to serue God. When men, in haste to bee rich, and in an eager desire of wealth, will take more into their hands, then they can well mannage, this is their fault; and all this is not their worke, but the worke of their lust. this is to bee a busie body. But let any man be faithfull in his calling, on the fixe dayes, and not encumber himselfe with more then is needefull, through his owne greedinesse, and hee shall see, he may easily keepe this seuenth to God, there is no such cause of complayning against it. And indeed to a spirituall heart, that hath any grace, and measure of GODS spirit, (howsoever it seeme to carnall men) it is most iust and equall, yea, most sweet and comfortable; so that, they can with all their hearts, giue thanks vnto GOD, that hee hath giuen them one day, wherein they may lighten their heartes of all Worldly cares, and throwing off all griefes, and thoughtes of debtes, or such like, giue themselues wholly to seeke comfort in him, that will prouide for them in due time, & hath prouided this sabbath as an ease vnto them, that they should not trouble themselues with any such thoughts on that day. And thus much to proue, that the keeping of the seauenth day, and spending it in holy duties, is a morall lawe, and perpetuall, and belongs vnto vs, as well as vnto the Iewes; and so much the more vnto vs, because we hauing more excellent meanes, a greater

greater perfection is required, of vs. As also to shew that euery one must make a preparatiō for the sabbath, both by dispatching his businesse, that nothing may be left vndone till the Sabbath; and by behauing himselfe so in the busineses, as his affection may not be too much tyed vnto them: for the former will hinder the rest of the sabbath, and the latter, the holinesse of it. Therefore, that euery one may keepe an holy rest, he must do all that he hath to do, vpon the sixe dayes. And if he take more vpon him, then he can finish in the space of sixe dayes, it is more then God layes vpon him; and he doth not labour for conscience sake, but for couetuousnesse sake; and this is not his worke, but the work of his corruptiō. And then, secondly, a man must draw his heart from the loue of the world, and worldly things; and then neither worldly losses will fill his hart full of worldly griefe, nor comodities with worldly delight: which two things would hinder him from delighting in spirituall exercises. So that, he, that will empty his hands of all worldly busineses, and his heart of worldly affections, shall be able, with comfort, to keep a rest, and an holy rest vnto God. And thus much also for the first reason, drawne from the equitie of Gods Commaundement: that hauing giuen vs the large allowance of sixe dayes, and taken to himselfe the small pittance of one day, hath dealt so liberally with vs, that no man must goe about hypocriticall shifts & excuses: for if hee doo, it is not from the hardnesse of the lawe, but from the heardnesse of his heart: not from difficultie in the thing, but for want of loue in the person. For nothing is so easie, but a worldly heart, that loues not God, will be shifting and haue some quarrell against it. Now we must of the second reason.



## Exod. 20 verse, 10.

*But the seventh day is the Sabbath of the  
Lord thy God.*

**I**N which God lets vs know, that he which is our God, and the Mighty strong God, hath appropriated this to himselfe as his owne profession, and set it apart to his owne seruice; therefore we must willingly let him haue it, and not intrude our selues vpon his inheritance. Since God hath laide clayme to it, it is no wisdom for man, to goe about to wrong him, that will not be wronged.

Man may not  
take that to his  
use which God  
hath set apart  
for himselfe.

Hence then, we learne this general doctrine, that those things, which God hath set apart for himselfe, man must not set vpon. That which God hath sanctified, for his proper use and worship; man must not abuse to his profit or pleasure. If any man be so bolde, to enter into Gods seuerals, he may know before, what successe he shall haue: nameiy, hee shall rissh vpon his owne destruction. For so the holy Ghost saith by *Salomon*, *Prouerbs 20, 25*. *It is a destruction for one to deuoure holy things, and after the way to inquire.*

*Prou. 20, 25*

If one will fill himselfe with that, which God hath made and appointed for his seruice, let him take leaue: but withall let him know, that it shall be no wholesome meat vnto him, he shall be poysoned and destroyed by it.

And was not this true in *Achan*? God had taken the whole prey of *Iericho* for his part, and that was was a consecrated thing and so hee knew well inough, but yet hee thought there was, enough for GOD, and him too; and therefore he would be so bolde as to take a little, thinking to haue benefited himselfe and his children by it, if hee could by any meanes.

But

But what got he by that? was not there an hooke in the bayte, that puld him into a fearfull and miserable end? Now, if so fearfull a punishment befell him, for deuouring of siluer or gold, for which God had not giuen so strict a charge, nor backed his Commaundement with such strength of reasons: how much more then shall it bring, in deuouring of holy time, which God hath more strongly confirmed and commaunded? And so in *Malac*, 3, 8, 9. God complaines, that they had spoyled him in tithes and offerings, in conuerting those things, that hee had consecrated for his seruice, to their owne vses. But what came vpon it? Therefore, saith he, you are cursed with a curse. Yea, but wee doo but as euery body dooth, all the countrey doth so, why therefore (saith hee) you bee all accursed, euen this whole nation. If you will do, as euery body doth, this is all the helpe; you shall speede as euery body dooth, you shall bee accursed for company, if you sinne for company. We know also, that Christ, *Mat*, 21, 12. cries out against those, which bought and sold in the Temple, and saith, they made it a denne of theeues. But is it theft to buy and sell for ones money? to giue wares in exchange for siluer? did they therefore robbemen, because they let them haue good ware for their lawfull coyne? No: this was not the matter, they did not robbe men, but they robbed God, for they conuerted that place to profane and common vses, which he had ordained only for religious and holy vses. Now, if men robbe God, which abuse the Temple, beeing but a ceremony, and then shortly to haue an end, much more those, which abuse his Sabbath, which is morall, & to continue to the worlds end.

This serues, then to confute those, that will be bould and venturous, to do the workes of their calling, vpon the Lords day, and then if they bee reprobued for it, their answeare is, What neede you make such a stirre? I hope I am neither whore nor theefe. Yes, they be theeues, and cursed theeues, and theeues that robbe God: for the sabbath day is his, in as much right and propriety, as any of our goods is ours. Many would be ashamed, if their sonne or daughter should be found pilfering, or stealing from their neighbour, (and it is well they should bee

Breakers of the Sabbath are theeues,

so) but these men are neuer awit ashamed, that their sonne or daughter should robbe God of his day, runne abroad to vanity and dauncing, and wantonnesse on his Sabbath. That is youth, and must be borne with all: Nay it is theft, and must not be suffered. For he that will deale thus vnfaithfully with God; if occasion will serue, will deale worse with men: and he that is not holy in the first table, can neuer be truly righteous in the second.

Likewise, this serues for the instruction of those, that haue this way dealt impiouly against God, seruing their lusts, when they should haue serued him; they must repent for this, and purpose herafter to keep this day faithfully, & be as much afraid to steale Gods time, as mens goods, & to take away any part of the Sabbath, as the Communion cup, or any such like thing pertaining to the Church. For, neither hath God taken that to himselfe by so speciall Commandement; neither is the taking away of it, so dishonourable to God, and hurtfull to others and our selues, as of the Sabbath.

*Ob.*  
Recreation,  
when it should  
be taken.

But it will be objected, What shall men haue no time for recreation? shall our seruants haue no refreshing from their painfull toyle and labour? G O D forbid: for a Christians life is full of ioy and delight, and cannot want comfort. But, if men will allow their seruants recreation, let them allow part of their owne time, and be liberall in that, which is theirs, and not in that, which God hath given them no such warrant to giue their seruants. This is a most shamelesse excuse: Children and seruants must haue recreation, therefore they must needs dishonour God, and robbe him of his Sabbath. How wicked this shift is, will appeare by the like. If children or seruants should rob and steale other mens goods, and mony, and complaint be made to the housholder of this iniury, that his people haue done, may this be allowed for a good answeare? You must beare with them, young men must haue maintenance, they cannot haue meat and drinke for nothing, they must needes get money, I hope you will not so much condemne them for this, would you haue them starue? No, neither would I haue them steale: but sith they must haue meanes and  
maintenance



maintenance, it is fit, you should allow it, and giue it them of your owne, and then they neede not steale. But now men deale as madly, or more madly with God. Children and seruants (say they) must haue recreation. And what of that? Therefore we will not spare it them, for our owne seruice in the weeke, but they shall take their delight on sunday, if they will haue any, and yet they shall come to the Church too, and bestow some part of the day in Gods seruice. This is as bad a shift as the other. For if we hyre a day labourer, and giue him wages, and he couenant to doe our worke for that day, and after an houre or two, should leaue of all, and goe to follow his pleasure, and say, he must haue recreation: we would count him little better, then a thiefe or deceiver.

But, God hath couenanted with vs, to reward vs, and wee with him, to obey him: and what is it then but theft, to take away part of his day, and the greatest part too, for our own lusts? Therefore, though it be an ill occupation to robbe men, and he that doth it too long, is like to come to an ill reckoning; yet, it is a worse thing to robbe God, and he that continues in that, shall finde a worse punishment, then any, which man can inflict vpon him.



Exod, 20, 10. *In it thou shalt doo no manner  
of worke.*

**H**E meanes works of the World, and of ones worldly calling; for workes of Religion are commanded, else God should command idlenesse vpon the Sabbath day, which hee doth not allow any day. Therefore it forbids all manner of worldly businelle, commanding the works of Religion, and mercy.

No worldly  
businelle must  
be done vpon  
the Sabbath.

Hence then we learne, that no worldly businelle, greater or small, must be done vpon the Sabbath, all earthly cares, questions, and workes must be cut off. For smaller workes, we haue a plaine prooffe, *Exod, 16, 28, 29.* Where God condemnes them for gathering, yea, for purposing to gather Manna on the Sabbath day. Now, what worke more easie then this? It was to bee done betwixt fve or sixe in the morning, or not long after: so that all the rest of the day, they might serue God: & they needed not to take any great iourney for it, goe but out of their doores a little, it was wont to be there; neither was the paines very great, but to stoope and take it vp, and there an end. And, this is to be noted by the way, that they went out, & found nothing. and so this is perpetuall, that whosoever goes out, to get any outward gaine, on the Lords day, he gaines nothing, what euer he thinke, certaine, he findes iust nothing, Gods curse eates vp more then his paines. Now, when they went but a little way, and spent but a little time, and it was no great paines to gather Manna yet, God sayes for this, how long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of the laws in generall: because in truth, hee that makes a breach into this, pulles downe the fence of all. So *Luke, 23, 56.* compared with *Marke, 16, 1.* It is noted, that *Mary Magdalen*, and *Mary* the mother of *James*, hauing prepared part of their ointments, to annoynt the dead body of Christ, and not hauing time to get all ready inough, for that purpose, before the Sabbath came vpon them, would neither annoint them with those they had, nor buy any more,

more, till the Sabbath was ended. Now what smaller thing, then to buy a few odours? That might soone be done. And if a man may do any thing, that is not a dutie of religion, or mercy, on that day, then he might buy sweet ointments, to embalm the dead body of Christ: but because Christs body was dead, and their embalming it, did yeeld no ease nor refreshing, and so was no worke of necessitie, nor a worshipping of God, they durst not doe it. But some might say, Sure they were more precise, then needed, they made a scruple, where none was: Nay, the holy Ghost frees them from that charge, and shewes, that they rested according to the commandement. It was well done of them: for in doing it, they obeyed Gods commandement: and it had beene amisse, if they had not rested: for then they had broken this commandement. So, *Numbers. 15. 32.* The man that would gather stickes vpon the Sabbath: He did it indeed contemptuously: for to trie *Moses*, and set him at a stand, hee would breake the Sabbath openly: and yet, because the thing he then did, was small, he helped to giue an ill example of libertie to others; and for all that, to bee free from perill himselfe. He did the smallest worke, yet that little worke was so great a sinne, that God appoints him to be stoned to death for it. So that, no worke is so small, that, if it be a worldly matter, and not a matter of religion, or mercy, must be done on the sabbath. What smaller thing then to step ouer the doore sill, and to bestow a little time in gathering that, which they looked to finde ready vnder their feet? (as was the Manna.) What thing of lesse trouble, then to buy some precious oyntment, euent to ambalme Christs body? What lighter matter, then to picke vp a few stickes? Yet, not the lightest of all these, but God condemnes it, & will not haue it to breake into the possession of his day. Now, for great matters, and affaires of great importance, God doth not allowe any worldly businesse, seeme it neuer so great, to shoulder out religion and mercie, vpon the sabbath: all workes, (though neuer so great) must yeeld. As *Exod. 31. 13.* He commands, that no man do any worke, for the building and letting forward of the sanctuary, vpon the sabbath: and yet that was a worke of waight. So that, nothing is so great, that it can beare



beare one out, in breaking the Sabbath. It were a sinne to build a Church on the Lords day. So *Exod. 34. 21.* God commands expressly, that none shall worke vpon the Sabbath day, neither in eareing nor haruest. Now these be matters of greatest moment. If one may encroche vpon the Sabbath for any thing, then he may do it, to iune his corne; that day prouing faire, and the weather catching. His corne is now ready, and if hee let it alone, he is like to loose it, & to let it rot vpon the ground. Though it bee so, yet Gods Sabbath must be still inuiolable, better loose al your corn, then Gods fauor; better that the corne rot on the ground, then we carrie a rotten heart in our bodies. So that, it is plaine, wee must doe neither least nor most of our owne workes, vpon the Sabbath day. None so little, that God will giue it allowance, to take vpon any of his time; none so great, that may thrust out his exercises: because his commandement, and the obedience we owe vnto him, is greater then all things.

Therefore, this confutes the shift that men haue. Oh this is a trifle, such a small thing I hope doth not breake the Sabbath, as to set forward my worke against the next morning, we onely set things in order, this worke is litle. But is it not your owne worke? Then though it be neuer so little, yet, it is a breach of Gods commaundements, and a meanes to drawe downe his curse vpon our selues and our labours. And others alleadge, that it is a great and waightie matter, it lies me vpon, and concerns mine estate to do it. But it is not so great, as the obeying of God, and keeping a good conscience. Better it were that some decay come to our outward estate, then the wrath of God to fall vpon vs. But when our Corne, or Hay, lyeth in hazard like to be spoyled by ill weather, what will you haue vs then doe? Trust in Gods prouidence, who, as he hath commanded you to rest, so he will see that you shall be no looser by your resting; vnlesse your negligence at other times, or your vnbeleefe at that time, bring losse vpon you. Faithfull obedience was neuer any mans hindrance, but negligence and infidelitie brings all their misery. But here may be objected, May one doe no businesse? may not one looke to their cattell, serue their sheepe, and so foorth, on the Sabbath day? Yea, a Christian

Faithfull obedience to Gods commaundements neuer hurts our estate.

Christian man, on the Sabbath day, must serue his beast : but al-  
wayes provided, that he do it not, as a busines of his owne, but How we may  
serue our cattle  
on the Sabbath.  
as a worke of mercie to the beast, not respecting his own com-  
moditie, but the creatures necessitie. And being done thus for  
conscience sake, to helpe the poore creature, it is a worke of  
the Sabbath, pleasing to God: for God himselfe commaunds vs  
to be mercifull, euen to the beasts. Therefore, we must see, that  
we doe it with a mercifull heart, in compassion to the dumbe  
beast: and then, hauing this end and affection, the care of our  
cattle is a worke of the Lords day.

Secondly, his affection and meditations must bee diuers  
from those, hee may haue at other times. For, this worke must  
rayse him vp, to some godly and spirituall meditation for his  
edification. As for example, when one goes on the Sabbath  
day to serue his cattle, he may make this vñe to himselfe: I can  
(in obedience to God, and in compassion to the creature) care  
for it, and bring it things necessarie: Though it cannot call vp-  
on me, yet the very neede of it cries lowde, that I cannot but  
helpe though to my trouble and charge. What care then, must  
I perswade my selfe, God (that hath an infinite sea of mercie,  
whereof I haue but a drop) will haue of me: whome he hath  
bought with the blood of his Sonne, and who cease not to call  
vpon him, and make continuall supplication, for things need-  
full vnto him. Or else, such a meditation: I see the poore  
beast, that hath done me painefull seruice all the weeke, when  
I came to serue it, is contented to bee serued at my pleasure: If  
I giue it more, it is well pleased, if lesse, it doeth not fret against  
me: If it be better provision, it takes it in good part, if courser,  
it doth not murmur at the meane allowance. Why then, should  
not I be content to liue at Gods finding? and take in good part,  
that which he giues me, be it more or lesse, sith it is my portion,  
from him especially, since I haue more often, and grieuously  
rebelled against G O D, then euer the beast did against mee.  
These, or the like meditations, ones heart must be seasoned  
withall, on the L O R D S day, more then of necessitie is im-  
posed vpon him, at other times. If then our end be mercy,  
and

and our affectiones holy, in doing these things to the Cattle, they be sabbath dayes workes, because mercie pleaseth God on that day. But if one feed his cattle, not because their want craues this at his hand, but because his desire of gaine moues him therunto, that he may sell them to more profit, or keepe them for better seruice, and so his heart be carried away after his private gaine: he breakes the sabbath, he serues not God, but himselfe; and though man cannot indite him, for the very action, yet God will finde him out and plague him, for the ill affection. And so much for the thinges that must be done on the sabbath, and those that must not bee done, and two reasons taken, one from the equitie of the Commandement; the other, from the right and title of God, the commaunder. Now heere hee comes after to a declaration of the persons, seuerally comprehended vnder this Commandement, naming first the gouerners, and then charging them with the inferiours: which are either more neere, as those of the family; or farther off, as the straunger: that is to say, such as are not of the same nation or Religion.

*Thou.*

**B**Y this is meant, you which are the maisters, and mistresses, the fathers and mothers in family: for vnder this word, both are comprehended, because hee adds, thy sonne, and thy daughter: Now, the sonne and daughter pertain equally to both the parents. In charging the superiors to see that their family keepe the Lords day, he meets with that common corruption, that is in most men, who pretend, that they will keepe the day holy themselves, and thinke their children may be permitted to worke or to play. Nay, saith the Lord; *Thy sonne or thy daughter, &c.* must not worke, or prophane it any way. Naming them first, because parents through naturall affection, are ready to winke at them, and to let it slip, though they prophane Gods Sabbath, by seeking their profit and pleasure; and they say, youth must haue some liberty, we must let them haue



haue a little sport. Not so, saith the Lord. How euer you beare with them, for other things, at other times; yet you must looke to them carefully that day, that in no sort they transgresse it.

Then, he names the man and mayd seruant, because commonly some lucre is gotten by their labour, and some commodity seemes to follow, if they follow their worldly businesse: for which cause, men are slacke, to cause them to serue God, but would be content they should serue them. Therefore, God saith, also looke to them. If any seruant would be so wicked, as to labour, yet thou must not put him to it, nor suffer him, receiue not his gaine, for it is the gaine of wickednesse, and therefore accursed: better be without it then haue it. But I hope I may let my cattell be employed: Nay (saith the Lord) nor *thine Oxe*, *thine Asse*, nor *thy cattell*, must doe any worke. Not because the dumbe creatures can sanctifie the Sabbath, but because their labour cannot be vsed, but some man must attend vpon them, and looke to them, and therefore God would preuent all occasions of hindring mans rest: wherein God also vnderstands all such other liuelesse things, as cannot bee set a worke, vnlesse the hand of man be ioyned to them, as a mill, or a boate or such like.

Then he ads, *the stranger*, meaning one of another nation, country & religion; whom, though we cannot compell to come to the Church: yet the Magistrate may & must forbid, to breake and pollute the Sabbath, by any publique labour, if he come in such places, where he hath authority. Here then we see, that God chargeth the Master of the family, with all in the family. He saith not, You seruants, and you children, see that you breake not the Sabbath, but you Masters labour not your selues, nor breake the sabbath, neither suffer your children or seruants so to do. Hence we may gather this instruction, That it belongs to all gouernours, to see that their seruants, & inferiours whatsoeuer, keepe the Lords day.

And this testimony GOD himselve giueth of *Abraham*, I Genes. 18, 19. know him, that he will commaund his seruants, and children, to keepe the way of the Lord. God knew *Abrahams* mind, that if  
the

*The fourth Commandement.*

the case stood so, that either some worke of his must be neglected, or some seruice of God vndone: *Abraham* had rather that all his busines should stay, then any part of Gods seruice should be omitted. And great reason, why a Christian should be of this mind: for if he do indeed (as he professeth) loue God aboue all, ought hee not to bee more carefull of Gods glory then of his owne commodity: and more to care for Gods seruice, then his owne gain? Now we know, that masters suffer not their seruants to be idle vpon the weeke dayes, therefore, if he loue God, he should be so much the more diligent ouer them, that they neglect not the worke of God on his day, by how much the glory of God is more deare and pretious, to him, then his priuate commodity. For, as he that is a true subiect to the prince, and loueth him indeed, will not keep such a man, in his house, that will not obey his lawes: so, he that is himselfe rightly affected to God and his glory, will not suffer a prophane person vnder his rooffe, that will dishonour him openly, and not care to obserue his sabbath.

Secondly, if one beare anie loue to his seruants or children, euē for their owne sakes he must see to them, that they profane not the Lords day, but that they come to such exercises, where they may receiue the spirit of God, & the chiefe good to their soules. Alway a good gouernour must gouerne for the good of those that be vnder him. Now, what greater good can he do, then to vse those means, wherby they may know God in Christ Iesus, & be brought to saluation? So that, if one will not shew a disloyall heart against God, and an vnloving and vnfaithfull minde to his people, that he careth not for their saluation, he must see, that they keepe the Sabbath, so farre as it belongeth to him: namely, by bringing them to, and keeping them at the workes of Religion.

Thirdly, the gouernours in regard of their owne good must be carefull ouer their family in this behalfe. For, he that will not be faithfull to God, can neuer be faithfull to man, and he that hath no care to serue God in the duties of religion, will haue lesse care to serue his maister in the duties of his calling: as indeed they haue. For, if the honour of God, and their owne  
saluation

saluation, will not moue them, why should they be moued with their masters profit or gaine? But he that obeyeth God with a good conscience, will labour for his master with an vpright heart, and though his master be not present to rebuke him, yet his owne conscience will checke him; and when the feare of man will not keep him from idelnesse, & vnfaithfulnes, the feare of God, and his commandement will restraine him: else, either he will doe nothing, or that which he doth, is all with eye seruice, to be seene of men; and when his masters eye is off, then by idelnesse, wastfulnesse, or pilfering, he will hurt him more, then the faithfull keeping of the Sabbath can hinder him; for indeed, this can be no hinderance at all, but rather a meanes to bring the blessing of God vpon them, and their labours, in the weeke day. As *Iacob*, a faithfull seruant to God, was blessed in all *Labans* businesse; and *Ioseph*, a true worshipper of the Lord, had prosperitie to follow, and accompanie him in al his trauels. Therefore, if we will shew our loue to God, and to them, and desire, that they be faithfull vnto vs, and that God should blesse their trauelles in our affaires; let vs bring them to the seruice of God and exercise of religion, on the Sabbath, and haue a care that they breake not the holy day of the Lord.

This first serueth for the reproofe of those men, which beare this mind toward their seruants, That, so their owne worke be performed, they care not though Gods worke be neglected: Let their seruants be carefull to doo their businesse on the fixe dayes, and let them be as carelesse as they list of Gods worship on the seuenth day, let them spend that how they will, they haue free liberty from their masters. This sheweth men to be louers of themselues more then of God, and proueth that they loue filthly lucre, and gaine of the World more then the glory of God. For if Gods glory were but as deare to them as their mony, they would be as impatient at his dishonour by their seruants profanenesse, as at losses that come to themselues by their seruants negligence.

Oh but (say they) they be rude persons, and breake out from vs, we cannot keepe them in. Be not these deepe dissemblers? Is not this grosse hypocrisie? can you not keepe them in? who

Reproofe of  
masters that  
gine libertie to  
seruants to  
breake the  
Sabbath.

keepeth



keepeth them in on the sixe dayes? can you make them tarry at home then? can you set them at their worke, and not suffer the to bee gadding? Yet that is for sixe dayes space, this is but for one; that labour which then they doe, is farre more toilesome; and can you make them, will they, nill they, spend sixe whole dayes, in more painefull & tedious labour? and can you not constrain them to keepe at home one day, to do a farre more easie, and lightesome worke, and that for their owne good, and salvation? This is miserable shifting, and plaine halting; these excuses will not hold out before God; he will shew you, that, if you had made as much account of his honour and glory, and obeying his Commandement, as you do of seruing your owne filthy couetuous lust, and obeying the diuell; if his name had beene as deare to you, as gayne; you might with as much ease, cause your seruants to spend the seuenth day, in his seruice to his glory, as sixe before it, in your owne seruice, to your profit. But, what is the cause that youth is so rude? Is it not because they haue learned it of age? why be inferiours so profane, but because they follow the patterne, and tread in the steps of their superiours? how come the branches to bring forth such ill fruit, but that the roote yeeldeth no better sap? For if the seruants might but see so much loue of God, and care of keeping his commandements, appeare in the conuersations of their masters and dames, as they see lust of the world, and egernesse after lucre, they would, at least for outward shew bee better. But now that they see, and know the disposition of their gouernour, they frame themselves therafter, to serue him in his covetous desire, and robbe God of his honour. If the seruant should but neglect his affaires one or two houres in the weeke, and follow his sports, and vanities; when he cometh home, his master would be vpon him, his dame would haue a saying to him, and he should be so baited with rebukes, that, though hee had a greedy mind to be abroad, and no great heart to stand sweating at his businesse, yet miserable feare would make him tarry at home, rather then hee would indure the sharpe sauce, that must come after his sweete pleasures: but let him be where hee will, and doe what he will vpon the Sabbath day, when he cometh

commeth home, either his maister and dame allow him in it, or else they be mute, and say nothing vnto him; or if they do begin to reprove him, it is done so coldly, so carelessly, with so little vehemencie, that the seruant may well perceiue, it commeth, but from the teeth out ward, his master is not greatly sorie with-in, he neuer vexeth his heart for the matter, and therefore hee careth not for such chiding, he will to it the next Sabbath againe. Then secondly, this serueth for the instruction of all householders, that desire to be indeede, as well as to be accounted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Euen as, on the weeke day, they will call them vp, and see that they be ready to their businesse: so on the sabbath, they should raise them in the morning, and see that they be prepared for the worke of God; especially, sith the workes of their calling bee such as they doe, without any great preparation. A man may rise out of his bed, and goe straight to his ordinary labour, as well as if hee had an houres consideration: but vnlesse one haue some time to disburden his heart of worldly thoughts, and to fit himselfe by prayer, and holy meditation, to heare the word, he can neuer doe it well, nor so as the word may be profitable vnto him. Therefore, they must be stirred vp, that they may haue time to make ready their harts, that they come before God with a quiet, and well affected minde. Now, in this dutie many of Gods children faile, euen themselues, and their whole family take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and goe to Church, not regarding any time of perparation: And hence it is, that the Exercises be so vncomfortable, and vnprofitable to them. And then, secondly, the master must be carefull to haue his family come with him, in good and due season to the house of God, with the whole congregation. Not as many do, that are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife drops in at the end of the prayer, and the seruants follow when halfe the Sermon is done. They would not do thus at haruest worke: but he would make them gett all things readie, that they might goe together to gett in his

Maisters must take care that their seruants keepe the sabbath. To rise early on the Sabbath.

Householders should be accompanied with their families to the publike seruice of God on the Sabbath day.

come; & not come scattered, one now, & another anon. Why should not one therefore bee as carefull for the haruest of his soule and to eate of the bread of life, in the house of God, to come ioyfully himself, & his wife, & bring their family with the, that they may be at the beginning, & tarry out till the ending, that they may haue the whole fruit; and not as some do, be gone, before the sermon end, or at least, runne away before the prayer be made for a blessing, and the blessing pronounced by the Minister: which sheweth, they neuer felt the goodnesse of the blessing; they are so loth to tarry the ministers prayer, because they want the spirit of prayer themselves, and know not the benefit of a faithfull prayer. For, if the sweetnes of Gods blessings, had distilled vpon their soules, or they had euer felt the comforts that follow a prayer, made in the holy Ghost, they would bee more desirous of these things, then they be. & not hast so from them, as if it were a curse, not a blessing; and something tending to their hurt, not a supplication to God, for their good.

Exposition

And as they must call them vp in the morning, and bring them to the Church, so another dutie is, to examine them after, and call them to account how they haue profited. And if mens seruants be sent to the markets, they will not let them go, without taking account, what markets they haue made: so, when they come from the Church, as from the market of their soules, they should question with them, to see what good bargaines they haue made for their soules, what profit they haue had, by comming to Gods ordinances; and thus, laying their store together, helpe one another. This serueth also, for the instruction of seruants, that sith God hath laid such a charge vpon their superiors, to looke that they keep his sabbath; therefore, they should willingly be ruled, and suffer themselves to be guided by them in this point: & as well obey them on the Lords day, to be diligent in the works of God, as in the weeke dayes, for matters of their calling. They must not say, (as many profane seruants will) whē they are called to be instructed in religion, They will none of that: but, you hired me (say they) to do your worke, & that will I performe: that is my couenant, and more you shall not get of me: what needeth all this adoe about keeping the sabbath,



sabbath, and coming to the sermon? let me looke to that my selfe, none other is to answere for me. Nay, but if they be Gods seruants, & you God seruants, your maisters hired you to Gods worke, and in the Lord to doe their worke: therefore, this is a profane answere, and these be ill seruants. For, if the gouernours suffer them to sin, they make it their owne sinne: and therefore God hath giuen them a speciall charge, and put authority into their hands, to reſtrain them. But much more wretched are they, that will runne abroad to wickednesse, or dauncing, to ſwilling, to wantonnesse, &c. making that their Sabbath dayes worke, which is vnlawfull at any time: to plow, and to cart, be things lawfull in fit time; but to daunce, and follow vvantonnes is naught euery day: much more abhominable therefore vpon the Lords day. Therefore, such seruants muſt by force be conſtrained not to violate Gods ſabbath, or, if no meanes will ſerue, a Chriſtian maſter muſt expell them, and not ſuffer his houſe to be peſtred with ſuch open rebels againſt God. Thus much for the duties of Gouernours, to thoſe of their owne family: now the Lord goeth further, to ſhew how Magiſtrates muſt deale with men of another religion: ſaying;

*Nor the ſtranger that is within  
thy gates.*

**H**ERE he ſheweth, that, if a ſtranger come within our iurisdiction that are Chriſtians, though vve cannot command him to come to the exerciſes of religion, yet the Magiſtrate muſt not ſuffer him to do any publike worke, to pollute the Sabbath. For, by *thy gates* here is meant, within the liberties. Hence then, in that the Magiſtrate muſt looke to foryners, this generall doctrine may be gathered, that it is our dutie, being Chriſtians, not onely to keepe the ſabbath our ſelues, and to looke to thoſe, that are belonging to vs in family, but ſo far as we can, euen to ſtraungers, or to any other. And this is that, which is commended in *Nehemiah*, that, whē heathen men that knew not God, nor cared for the Sabbath, came with wares to *Ieruſalem* on the ſabbath day, he ſhut the gates againſt them, &

Record muſt  
be had that  
ſtrangers ſhall  
not openly vi-  
olate the Sab-  
bath.

told them, that if they did so any more, he would lay hands vpon them.

And there is great reason why one should be carefull of those of other congregations, and of other places. For, if we haue the true loue of God in vs, it will grieue vs to the heart, to see Gods name dishonoured, and his laws broken, of any one whosoeuer: and therefore, so much as in vs lyes, we must repectle all such practises, whoeuer they be that do the. Also, euery man is bound to loue his enemy, yea, his enemies beast, & if he see his enemies beast vnder his burden, he must helpe him vp. If one must help a mans oxe, or asse, if he be burdened, much more his soule, that is burdened with the sin that will kill it, if it bee not remoued. No man is so sauage, that, if he see a blind man running into a Well, wherein he may be drowned, will say, Let him goe, I care not, he is none of my family, nor of my friends; though he be not, mercy is to be shewed vnto all, and nature in such a case will teach one to run and call to him, and hinder him by what means he can: so for the soule much more, if we see a person, who is in truth blinded through ignorance (& knoweth not the danger) ready to cast himselfe into the pit of hell, mercy will moue him, that hath any true mercy, to seeke to reclaime him.

And then in regard of the good of the whole congregation, one must hinder strangers from giuing such ill examples. For, though at the first, it seeme a small thing for them, to do what they list, because they be not of our family nor congregation, yet, is it exceeding dangerous. For our nature is so subiect to infection, and we so easily drawne to euill, that if one suffer a stranger, at length his children, and seruants will learne, and come after to do the same things. So that, for our owne sakes, we must be diligent to cut off occasions, and warily to preuent danger; for one house on fire may burne the whole towne. And if a stranger would buy an house in the towne, and then be so foolish as to set it on fire, men would not let him alone, for feare lest it should also catch their houses: and so in truth, if the fire of sinne kindle in the heart and practise of a stranger, and wee seeke not to quench and suppress it, it will not tarrie there long, it will catch some in the congregation, and sette them on burning too: Therefore, in loue to GODS glory,

to our neighbours soule, and to our selues, and those that bee neere vs, wee must labour by what meanes we can to hinder euen a stranger from breaking the sabbath. Now, if one must hinder strangers, how much more those that are borne, and dwell in the same place, our neighbours, children, or seruants? If we see such profaning the sabbath, wee should much more hinder them, by admonition and reproofe; but especially if wee see them run to things, that be simply euill, & in their own nature at all times vnlawfull. Therefore, for men that bee of some account and note, in the congregation, to come among heady yong people, and see them carried violently to dauncing, to gaming, or any such lewdnes, on the Lords day especially, and let them go on, without any rebuke or exhortation, neuer telling them of it, nor dehorting them from it: this sheweth, that there is but a little loue of God in such, & that they haue little regard of themselves, and of their owne families. And in truth, this is a great cause, that maketh wickednes grow so fast, and sinne to be practised with an high hand, & youth grow to such shamelesse and impudent boldnesse, because the minister fighteth alone against sin: none else will open his mouth against it, or discountenance it. He that would not stand by, and see his ox fall into the ditch, but would helpe him out, will looke on, while his neighbours run headlong to hell, & say not a word to reclaime them. This remissnesse of men, that are in some estimation, in the towne, maketh proud youths oftentimes, so audacious, to let themselves openly against the ministers doctrine, & as it were by the practise in the heate of lust, to contrary him, euen when he is reproofing any sin, when the doctrine is yet hote, and the sound of his voice is scarce gone out of their eares, then to run, openly to gaine-say that, which was taught in the church, so soone as they come out of the church. This strength of impietie proceedeth hence (I say) that the minister hath no helpe, none hath zeale of Gods glory, so that he is grieved at his dishonour, none hath so much charitie, & compassion ouer his neighbours, as to seeke to pul them out of the danger of hell fire: for, if but two or three, or some more of the ancient men that haue some authoritie & sway, in the cōgregation, would ioine their hands

Vse.



with the Minister, and set in with their private rebukes, to make his publicke reprooves forcible; yonger people would be more ashamed to sin, and learne to behaue themselves more soberly, and not by so open disobedience to bid battell to the publike doctrine of the minister. Therefore this slacknesse and coldnesse is much reprovued.

Then secondly, this is for the encouragement of those, that do desire to helpe others out of this or any other sinne: they may boldly with an vpright heart and good conscience rebuke a Sabbath-breaker. And whereas they wil object, Why, what is that to you? If I sinne my selfe, I must perish my selfe; what haue you to doo with mee? They must know that euery one hath to doo with them; for he is to loue them, and to loue the congregation, and to loue Gods glory, and therefore, as much as he can, to disgrace sinne. For, though sinners begin to set sinne on foote, yet, if some godly wise man will encounter it with a sound admonition & sharpe rebuke, that will dash and disgrace it as much as the wicked persons support it; so that, it cannot get the head so soone. Therefore, because they be men that sinne, and it is Gods law that is broken, and the whole Congregation may be infected and poysoned, If strangers might be permitted to worke open iniquity; he that hath a sound heart to any of these hath good warrant, and ought to be forward to vse a preseruatue against this poyson, and to stand for GODS Commandements, and the saluation of man. Let wicked sinners, while they will, accuse them to bee busie bodies, yet God will cleare them, and they shall finde by good experience, that it is better to displease men by doing good, then to offend God by doing euill.

*Exod. 20. 11, For in sixe dayes the Lord made heauen and earth, the Sea &c. and rested the seauenth day.*

**B**Ecause this Commandement is much oppugned by following the euill practise of great men (for almost all men breake it) therefore it is confirmed frō the example of the great God, which is able to counteruaile all theirs. As if he should say,

say, If you will bee led by example, follow that which is most perfect: Now what more perfect example, then the example of God? who hath proposed himselfe for a president to be imitated of vs. Sinfull men breake it, but the holy God keeps it, and would haue you keepe it: whether example is it best to follow? God made an end of all in sixe dayes and ceased creating on the seauenth day, therefore hee would haue you ease from the workes of your vocation also on the seauenth day. For as concerning the workes of preservation, Christ saith, *Ioh, 5. 17.* My father worketh hitherto, and I worke. But he ceased workes of creation. So that the reason standes thus; God left no worke of creation till the seauenth day, but ended all in the sixe, therefore he would haue you end all your workes of vocation in sixe dayes, and imploy the seauenth onely in workes of pietie and mercy.

Hence then we learne this doctrine, that whosoever desireth to liue godly, must propose the example of God to himselfe to imitate. Thus, *Ephe, 5. 1.* the Apostle wisheth them to followe the example of God as deare children: he had before exhorted them to courteous behauiour and gentlenes; but he hath done me wrong, saith some man, how can I deale kindly with him? why, saith the Apostle, freely forgiue him. But who would put vp this wrong patiently? God would: and therefore doe you follow God, and imitate him. God doth not presently seeke reuenge if any man breake his lawes, but vseth all gentle meanes to bring him to repentance, and to cause him to turne: so doe you, then you tread in Gods steps. Indeede some froward man would take a more voilent and boisterous course: but if you will be accounted the child of God, bought with the blood of Christ, and regenerate with the spirit of God, you must rather bee directed by his example then mans, and then there is no better argument that you are the Son of God, and no surer prooffe that he hath begotten you to life eternall, then when you grow like vnto him, and shew forth his Image in your life.

Now, the reason why it is best to set God before vs as a pattern, is, because his example is so absolute in all fulnesse of perfection, that no exception can be taken against it. Bring

He that will  
liue godly  
must imitate  
Gods example;

Reasons why  
Gods example  
is best to be  
followed.

the example of man, and there is something against which a man may except to lessen the force of it. As *David*, and *Peter*, & such good men haue had their slips, & no man liueth so holy, but as Saint *James*, 3, 2. saith, *In many things we sinne all*. But the example of God is so exact, and altogether righteous, without any spot at any time, that no such thing can be alleadged against it.

Secondly, if one make God his example, he shall grow better and better, because still he shall come short of the mark he aimeth at, and neuer be able to attaine to the perfection which is in his example; so that still he shall haue calling, and cause to increase, and goe forward. If one set man for his copy, either he may write as well as his copy, or at least hee may imagine that he doth, and then he stands at a stay, and thinketh he hath profited sufficiently: but this example is not subiect to such conceit, no man either can, or will dreame that he can bee as good as God: so that here is still occasion of mending and increasing.

Thirdly, he that followeth the examples of men, hath great meanes of pride, and to be puffed vp: for, comparing himselfe with men, he is not put in mind of his faults, but rather thinketh, *This & this I haue done better then the most, and in most things I am equall to the best*, & so is in great danger to be puffed vp, but now when he (leauing men) looketh to GOD he seeth so much imperfection in himselfe, and such infinite righteousness, & goodnesse in God, as that vpon this comparison he groweth more humble, and lowly, and to know himselfe more; so that, though he grow better every day then other, yet he thinketh worse of himselfe every day then other; and hath a greater insight into his owne corruption, by how much hee gets more strength against his corruption. In these regards therefore, & for these reasons, it is most safe, and profitable to make Gods example a rule for our selues, and to follow it so neere as we can in all things.

This then may serue for the confutation of those men, that, letting passe Gods example as nothing pertaining to them, thinke to dash all Commandements, and all rebukes, with this  
one

No good answer  
were to say all  
men do so.



one answere, That all men do so : as though that were a sufficient buckler to beare off all Gods Commandements, and the force of his example, because the example of the most men is contrary. As namely, in this one Commandement, which God (of all the rest) hath most strongly fenced with reasons; and, among other, with one drawne from his owne practise and example. Come to Sabbath breakers, that abuse it to sinne and vanity, and say, how dare you be so bold as to breake Gods expresse law, with so high an hand, and thus to prouoke him to his face? Why, say they, we hope we be not they alone that play, vpon the Sabbath day; we shall doe as well as others: all the townes round about do the like. But why should not we look to Gods commandement, & example, rather then to wicked men? would a father take this for a good answere, If he should say to his child, why do you sweare, lye, or steale? know you not, that it offendeth me, and I like it not? If he should answere, Why should you chide me? I hope I am not the first that euer swore, other children haue lyed and stolen before me, what need you be angry with me for the matter? no father would endure such an answere of his child, this manner of defending were worse then the fault: but so we deale with God, he sendeth his ministers to reprove vs, and say, why do you dishonour the name of God, and sinne against him by breaking the Sabbath? Why, I hope others do so as well as I, and my betters doe vse it: this is a most common answere. But, should not a child be ruled by his father? should not a seruant follow his master? and should not the children of God imitate God, and be content to be ruled both by his commandement and example? What a miserable thing is this, that we will forsake the light to runne to darkness, and leaue God to follow *Belsall*? The way is not broad, that leadeth to heauē, neither do many walke in it: their sins bee no warrant for vs to sinne: but if we be of God, let vs follow God, as deare children. So, the Apostle sheweth, that, if we be in Christ, we must walke as Christ walked. Euery member goeth the same way with the head, whereunto it is vnited & whereby it is guided. If Christ be our head, let vs walke in the light wherein he walked, let vs tread in his steps of meekenes, of de-  
nying

1. Iohn, 2, 6.

of defining the World, and of placing our ioy in heauen; and those vertues that shined in him, let them appeare in vs, though not in the same measure, yet in the same manner and truth. For the like measure is impossible vnto vs: but the like truth and vprightnesse, is not only possible, but so necessary, that without it, we can haue no assurance that we are in him.

This serueth likewise for the encouragment, and comfort of Gods Children, that lue in such prophane places, where they can haue no paterne of godlinesse in man, nor any that will ioyne with them in any holy thing, as it often times fallles out: then the diuell is ready to hinder them from a l good proceeding, with this obiection; What? will you be singular? will you be alone without any example? No, they are not without example, but they follow the best example, euen the example of God: and it is farre better to be led by his example to heauen, though foolish men mocke them, then by the example of sinners to be drawne to hell, and haue God to plague them. His onely example should more encourage and strengthen vs, then all their contrary practises discourage and feare vs. Therefore let the World goe which way it will, we must walke in the waies of our God, and make him our president in all our actions.

*In sixe dayes the Lord created the heauen and earth.*

God can do  
great things  
in short space  
and by small  
meanes.

**I**N this example which God hath proposed, we may consider something of the power of God in the creation: And in that he spent no longer time, then sixe dayes in making the whole World, we must vnderstand by this, that God is able to bring to passe great matters, in a short time, and by small meanes. The forming of the world, one would thinke, needed some time, in regard of the workmanship thereof, and many dayes of making prouision, for so great a building: but when God would be the workeman, and take in hand so great a matter, what time tooke he to finish it? hee began and ended it, and all within the compasse of 6. dayes, & left not the least creature vnmade till the seventh: and he tooke so long time, not because he needed such a space, (for he could haue done it with as much ease in an  
houre

houre, yea in a minute of an houre, as in fixe dayes) But he hath diuided the whole into fixe dayes work, becaute we might haue a fitter occasion and be better moued to consider of the generall creatures. For if he had folded vp all in an houre, then it had not been so easie and plaine for our meditation. From the creation then here mentioned, this generall doctrine may be learned, that the Lord most easily and speedily brings most wonderfull things to passe. As it is said, *Psal. 33, 9, He spake and it was done, he commanded and it stood.* Though it be an incomprehensible work to create the world without matter, and to preserue it without means, yet it was as easie for God to effect it, as to wil it, and to stablish it, as to begin it.

This mighty power of God, in doing great things by small meanes speedily, appeareth likewise by other examples in the scripture. As, *Nebuchadnezzar* the mighty Prince and Monarch of the World, when he was walking in his princely palace, in that great city of *Babel*, which was the seat of his kingdome; yet how quickly was he stript of all! how soone deprived of his kingdome! so that, he had not so much as an house, yea, a poore cortage to put his head into, nay not one ragge to couer his nakednesse, not a dish to drinke in, not a morsell of the courtest bread to eate, but of a king became more miserable then the basest begger, yea as miserable as a beast: so that from the highest top of prosperity, he was cast down to the extremity of misery. And then, when he was at the worst, his wit and reason gone, his forme and beautie departed, & he a misshapen creature: his haire being growne like eagles feathers, and his nailes like birds claws, altogether deformed, not like a man now, and his kingdome possessed by others for seauen yeares space: yet so soone as he looked vp vnto heauen, his wit and discretion was restored, his beauty & fashio renued, & he reestablished in his kingdome, with as ful power, & authoritie, as euer before. But these wonderfull alterations, in how little time were they wrought, when God tooke in hand to work the? So, in *Egypt* God vnder-tooke to deliuer his people from *Pharaohs* cruel tyranny: but what army had hee for that conquest and who shall bee the Captaines, *Moses* and *Aaron*, two olde men, the one eighty, the other



other eighty three, these must goe themselves alone. But how were they furnished against *Pharaohs* resistance, and to take the *Israelites* perforce, from his seruitude? *Aaron* must haue nothing, but he must speak what *Moses* bade him; and *Moses*, he must carry his shepheards staffe: weakemen, and weakemeans, one would thinke, to make an assault vpon so great a King. If a carnall man had seene these two, going against *Pharaoh*, and thinking to set the *Israelites* at libertie, by strong hand, he would haue iudged, that *Israel* should haue bene in flauerie vntill this day, valethe there had been better helpes then these, for their deliuerance: but God, taking in hand to worke by these meanes, we see of what power, and force, that staffe was; that when *Moses* but held it vp, it brought such plagues vpon *Pharaoh*, and all *Egypt*, that all the kings in the World could not haue vexed and troubled him more, with all their power. He neuer shooke his staffe in vaine: but still some notable plague followed, that vexed the whole land. With this staffe he strake the waters, and they were turned into blood; he held vp his staffe towards heauen, and there came Grasshoppers, Flies, thunder: and when he had wounded the land by any of these plagues, he could as easily cure them, and in as little space. One word vnto God, by *Moses* made al hole againe.

So, for our redemption; a poore virgins sonne, that was despised and reiected of men, that had no wealth nor authoritie in the World; nay, had not so much, as an house to put his head in: he must come and be brought forth before a Iudge, and there be condemned, scourged, mocked, spitted on, crowned with thornes, and at length must be carried away, and hanged vpon a crosse, and beare the paines and anguish of Gods curse, in his soule, vpon the crosse: and by these meanes God must be set at peace with man, a perfect reconciliation was made, and all former sinnes, and enimity, betwixt God and man, put away. This greatest worke that euer was done (when heauen was purchased for man, sinners made iust before God, and miserable men of the earth had the right of an immortall kingdome in heauen bestowed vpon them), was brought to passe, and fully effected by these meanes, that to mans reason, of all things, seemed the most

most vnlikely to bring it to passe, being a matter of such wonder and difficulty.

And so at the resurrection, what great changes shall there be wrought in the twinkling of an eye? those that haue lyen in the dust, rotten, some thousands of yeares, shall be raised from their graues, made aliue, and stand on their feete: and that body, which, when it was in it best estate before, was subiect to paine, and all kind of misery, and euen death it selfe, and since that time hath been turned into dust, deuoured of wormes, and as it might seeme, brought to nothing, shall in a moment (if it be the body of a faithfull Christian) be freed from mortality, from being subiect to diseases, or any affliction, and shall be made immortall, and incorruptible, and like to Christ Iesus in glory. So wonderfull, we see, be the works of God, so mighty he is, and so full of power, that in the shortest time, & by those that seeme the weakest meanes, he can bring to passe the most glorious effects that can be.

This then (if we often meditate vpon it) will serue wonderfully for the comfort of all those children of God, whose case is so grievous, intangled with so many perplexities, oppressed with such ruines both of body and estate, as they thinke it impossible to get out, and to be repaired againe, or at least, that it will be a long time first. For, if we could but belecue Gods almighty power, all things are possible to God, and all things are possible to the beleuer. It maketh no matter, what the disease be, so God be Physitian: it skilleth not, what distresse a man be in, so God take in hand to helpe him. He can as soone cure the deadlyest wound as the smallest scarre, and bring one out of the greatest misery with no meanes, as well as out of the least misery with all meanes. Oh, but I am poore, owe much, and haue nothing to pay: No matter. So was the Prophets wife: yet the little oile in the cruse held out to fill so many empty vessels, that she was restored, & made in a better estate then euer before. It is not to the purpose, how weake our meanes be, and how great our ruines bee, so that the great and strong God put to his hands to help. No man was euer more dejected then *Nebuchadnezzar*, brought from a King, to be worse then a beg-

An excellent  
comfort for  
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ger,

ger from a palace to the briars and bushes, from princely robes to extreame nakednesse, from ruling euer men, to be ranging among wild beastes; and yet none in a lesse time, and by lesse meanes aduanced to an higher outward estate than he. And as God worketh beyond all likely-hood for the outward estate of men: so doth he much more wonderfully for the soules of his seruants. Though there be great sins, such hideous darkenesse of mind & hardnesse of heart, such peruerfenes in will, such disorder and rebellion in all the affections; yet, if wee can cry to God, and poure out our soules, and teares before him: then, though wee were as saize ouerwhelmed with misery, as was *Iona* with the waues of the sea, yea, though we were buried in the shadow of death, as hee was in the Whales belly, yet God will heare and helpe vs as he did him. Though we were shut vp in a dungeon, tyed with many chaines, and oppressed with many sins; yet, if then wee cry vnto the Lord in our trouble, hee will deliuer vs out of our distresse, and hee will breake the gates of brasse, and burst the barres of iron a funder. *Psal*, 107. 13. There is not the least sin or misery, but it would bee too heard for vs, if we had nothing but our owne strength to helpe vs, and there is not the greatest sinne, or misery, that shall hurt vs or preuaile ouer vs, if we haue the strength and power of God to hold vs vp. Therefore Christians should take comfort in their afflictions. Can God raise vp the body, when it is dead in the graue, and glorify it, when it is rotten in the earth and can he not raise one out of some debt, or misery of his estate? Oh but then hee loues the body. And doth he not loue it as well now? Nay, God vseth his infinite power now, for the helpe and preservation of his children, as he will vse it then for their glorification. If wee cannot belecue that God can helpe vs now, how shall we say, we beleue he will raise our rotten bodies out of the graue, sith we haue the same power and promise for the one, as well as for the other? Therefore it is a great fault and shame for Christians to sit downe discouraged. Is Gods power lessened? Is his hand shortened? hath not he said that he will not faile vs, nor forsake vs? and that a little that the righteous hath, is better then all the great riches of the wicked? Gods blessing can do more then wealth:



wealth: and he alone is better to vs, then if we had all the world without him.

This serueth likewise for the terror of wicked men: God can as easily set Heaven & earth on fire, and bring them to nothing, and that in as little space, as he made them of nothing: then much more can he bring to destruction base sinners, notwithstanding all their worldly helps, if he be their aduersary; (as he is a professed enemy to all proud and wilfull sinners.)

They flatter themselves, it shall be wel with them, because they be vnderlaide with wealth, supported with friends, mounded and fenced with policy: but how stands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay for that, (though they will not in word say so, yet their life proclaimeth it) they do not greatly care for his fauour, (for they spare not to breake his law vpon any small occasion:) surely then let them know, that they are in no safety; God can pull vp their defence, and pull away their props and supports: he can as easily bring a rich man to hell as a poore; and as soone ouerthrow the estate, and damne the soule of the greatest prince, if he be nought, as of the basest beggar. Therefore, those that leauing God, leane to worldly props, shew that they little be-lieve the power of God, and little thinke of the creation of the World. Thus much for the example of God. Now the last reason is drawne from the end of the Sabbath (namely that God hath consecrated it to bring a blessing on the keepers of it,) in these words;

*¶ Therefore the Lord blessed the seventh day  
and hallowed it*

**H**ERE God sheweth, that, if none of the former reasons will preuaile with vs, yet, we should be moued with our owne benefit to sanctifie the sabbath. For nothing is more a-uaileable to bring a blessing on soule and body, then the religious keeping of the Lords day. For God hath appointed it to the end, that he might haue occasion to communicate his goodnesse to the diligent obseruers of it, For so it is meant, when he  
saith,

saith, the Lord sanctified the seauenth day, that is, he set it apart for his owne vse, and blessed it, that is, appointed it for a means of blessing to all that faithfully obserue it.

The way to get true blessednes is to sanctify the Sabbath.

From hence we may learne, that the way to get true blessednesse, is, to keepe holy the Sabbath: this is the most direct and sure meanes, to get all comfortable prosperity, One reason is, because God hath sanctified it to this end. As *Isay*, 56, 4, 7 where the Lord promisetht many singular graces to all, that sanctifie his sabbath, of what nation, or condition soeuer they be, he shall haue his heart filled full of spirituall ioy; God will giue him the spirit of prayer, & heare his prayer; God will giue him ability to serue him, and accept and reward his seruice. And *Isay*, 58, 13, 14. If one will keepe himselfe from polluting Gods holy Sabbath, and obserue it carefully, then hee shall delight in the Lord, that is, God will so shew his fauour and loue to his soule, as he shall be ioyfull in God: so blesse his heart & conscience, as that hee shall feele that God is his God, loueth him, and careth for him, so that he shall be glad and reioyce in this, and finde Gods blessing vpon him, both in heauenly, and earthly things, for the mouth of the Lord hath spoken it. What euer flesh and blood object, yet, we haue the sure promise of God, which shall bee found true and faithfull, So *Iere*, 17, 24. the Prophet hauing fore-told the destruction of *Ierusalem*, prescribeth a preseruatiue to them; which, if they would take, as yet their case was curable, and that would helpe all: namely, to forbear their wordly businesse on the Sabbath, and do the workes of the Lord; and then they shall enioy their city, their houses and their wealth, with all prosperitie and abundance. So that, wee see, that for soule and body, Gods promise is, that the sanctifying of the Sabbath will bring comfort and happinesse to both.

The dangers that Sabbath breakers runne into.

Contrariwise, if we be negligent and carelesse of the Lords day, we drawe his curses vpon our owne heads, as *Exod*, 31, 12. &c. where God commandeth them, that they should abstaine from all workes, and keepe it holy: for if they did worke, euen in making garments, and things for the Temple, which seemed to pertaine to God, (much more in things of their owne) this euill would follow, they should dy the death, their liues should

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be taken away this is the punishment of polluting the Sabbath to be inflicted vpon the bodies, and this God doth execute daily euen among vs. For though the law of the land taketh not hold on such persons, to put them to death. yet God giueth the ouer to commit some sin which deserueth death by mans law. And the first cause of all, & that, at which God striketh, & which their owne soules feelee most heauy (as appeareth by their daily cōplaints, when they are brought to execution) is, that they neuer regarded the sabbath, neither had care to heare Gods word, and to spend the day in duties of religion, and in prayer, but followed after vanity, and their owne lusts; and therefore God iustly punisheth their impiety against the first table, by giuing them vp to commit such vnrighteousnesse against the second. and though the Minister cannot excommunicate them, and cast them out of the congregation, yet God excommunicateth them; that in the hearts of his people their soules are cut off from the Church, they haue no life of grace, no fruit or working of the word and Sacraments more then of any idle tale, or humane story, no grace wrought by the meanes, no death of sinne, no hope nor desire of heauen, no recourse to God in Christ Iesus, no vertue draw they from Christ; so that for vertue they do not liue in Christ, but are dead in sin, while they liue in the flesh. They may say indeed, and say true, that the obseruation of the Lords day is tedious vnto them, that they can see no good by the exercises thereof, they be so vnpleasant, & so vnprofitable to them. They haue no benefit thereby: but why is this? not because Gods ordinance wanteth force and vertue, but because they want reuerence, and conscience, and being wicked contemne it. Therefore their soules be cut off, their hearts hardened: and thus instead of receiuing the blessing, which God hath promised to the keepers of the Sabbath, they are plagued with the iudgments which he hath threatned, against the transgressors of it. Also *Ier*, 17, 27. he saith, if they pollute his Sabbath, he will kindle a fire in their houses, that shall not be quenched. For their outward estate they be no gainers, that break the sabbath: for God will either consume their goods with fire, or send a curse which like an vnquenchable flame shall deuour all  
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their substance. So that, if we would not be guilty of death, and haue our soules cut off from Communion with Christ, and his Church, and our goods also consumed and brought to nothing, by the vengeance of God, then let vs keepe his Sabbath holy, and bestow it in holy exercises. Sith therefore, God doth promise a blessing vpon those, that sanctifie his Sabbath, that they shall thrive in the Lords house, and in religion, and in other worldly matters, so far as may stand with true prosperity: with he hath spoken this, and that must stand, which goeth out of his mouth, therefore it is for their comfort, that the blessing of God shall attend vpon them, whether they haue little, or much. If they haue aboundance, the aboundance shall bee for their good, to be more abundant in good workes; and if they haue but from hand to mouth, God will provide, that yet they shall not want necessary things, but he that brings the day, will bring foode and maintenance for the day, so that he neede not to care for to morrow, but let him cast his care vpon God, whose truth it concerneth, to care for him. And this they are sure of, that they shall haue a soft hart, and a quiet conscience, and shall receiue comfort from Gods promises. And if one thrives in Gods house, he neede not feare, nor doubt how he shall doe in his owne house. One may know how he shall speede at home, by looking how he serueth God in the Church. If he keepe an holy rest, with an holy heart, he shall haue rest to his soule, peace and ioy to his conscience, and bee set in so sure an outward estate, as that nothing shall befall him, for his hurt.

But then, if one will haue this blessing, hee must keepe these three rules. First, let him make it a delight, to keepe the Lords day, and his ioy, to doe the workes of the Sabbath: let him long for it, before it commeth, & be glad when it commeth: because it freeeth him from all worldly cares and thoughts, and then hee hath a commandment, more especially, to cast his care vpon God, and not to trouble himselfe at all with them. And, so hee saith, in *Isay*. 18, 13. *Call it a delight, to consecrate it to the Lord,* that is, take you as much delight, in doing the exercises of religion, as any to do in the workes of their callings or refreshings; and

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and more too, indeed: for they be more easie, comfortable, and profitable by farre. We must come as hungry to the house of God, and with as good an appetite, as to our dinner, or supper, at home. For, God keepeth the best house, he maketh the best cheare, if we can bring a good stomake to the bread of life, that he breaketh vnto vs. But, if one be loth to come, and must be drawne as a beare to the stake, let him make account, that the Preacher will baite him, and trouble his conscience; for, comfort he can looke for none. Therefore, if we would haue blessing by the Sabbath, let vs keepe it cheerefully, knowing that God loueth a cheerefull giuer.

Secondly, one must labour to do al the duties of the sabbath, those, that must be done before the sermon, & those that must be done after, Let no ordinance escape vndone: vse meditation on Gods word and workes, hearing, reading, praying, singing Psalmes, conference, workes of mercy, and of euery thing, something, so far as wee haue abilitie and opportunity. But, if we will performe them remissely, and by peeces, do this, and leaue that vndone: either vse no preparation before, or make no application after, either no publike, or no priuate prayer, then, it may be, one shal finde some blessings, but the fewer of these he performeth, the fewer blessings he shall haue. He that doth the workes of Gods seruice, by halues, shall (and it is iust he should) finde the comfort and benefit of them by halues.

Thirdly, as one must doe all the duties, and that with delight, cheerefully, so, he must keepe the whole day, he must do al the duties, and also spend all the time in these duties: he must continue from the beginning to the ending. As, *Psalm 92. 2. To declare Gods louing kindnesse in the morning, and his truth at night.* So that the Sabbath must be spent, both morning, night, and all the day, in holy duties. One must forbear worldly businesse, yea worldly thoughts, the whole 24. houres, for if wee giue our thoughts liberty to run after the matters of the world, in the night, we breake the Sabbath in part. And here many faile, that out of the Church will be talking with their neighbours, and musing with themselves, about earthly affaires; and thinke they haue made a good hand, if they spend the most part of the day, till after the Euening exercise, in workes of Religion, and then they make no question to take their recreation, or to goe about their businesse if occasion bee. But hee that commandeth to keepe it in the Church, biddeth vs keepe it in the house; as to heare him, and speake to him in publike,

so to speake to him out of our hearts in priuate: and not to giue our selues leaue to thinke the least thought of any worldly businesse. Now then, if we seeme to make conscience of the Sabbath, and yet do want that blessing which we looke for, let vs looke to our selues, and we shall see that we are halting in some one of these: either we keepe the Sabbath lumpishly, and heauily, that it seemeth as a tedious burden to vs, or else we doe some one or two duties, and leaue the rest vndone: or lastly, if we do all the duties that are to be done, and that chearefully, we are wanting herein, That we obserue not the whole day, but keepe some part of it from God to our selues. And accordingly, as any man commeth short in any of these duties, so he commeth short of the fruit of the Sabbath. But if one labor with ioy, to do all the duties of the Sabbath, the whole day, hee shall finde in his owne soule, that it is in truth a day of blessing, and bringeth more ioy and comfort, yea and a greater blessing with it, then all the week besides. And so much for this fourth Commandment, of the Sabbath.

*The*







## The fifth Commandement.

Exodus, 20, 12.

*Honour thy father and thy mother : that thy daies may be long in the land which the Lord thy God giueth thee.*



Itherto the duties of piety to God, out of the first table, haue been handled. Now follow the Commandements of the second table, concerning the duties of righteousnesse towards our neighbour. This is the first Commandement of the second table, vpon which all the rest do depend. As in the first table the keeping of all the Commandements following, dependeth on the keeping of the first commandement: so heare, if this first commandement were wel obserued, both of superiours & inferiours, there could be no disorder against any of the commandements following. For, all disorders in the other doe flow from hence: that either superiours are negligent in performing their duties of gouerning, or else inferiours are proud and stubborne, and refuse to obey their superiours. The summe of the commandement is to shew, what duties we owe one to another in respect of their & our place. The words containe a commandement, & the reason of it. The commandement in these words, *Honour thy father and mother.* The reason in the words following, *that thy daies may be long in the land, which the Lord thy God giueth thee.* *Honour* To honour, there, is to regard and reuerence in heart, and performe all outward duties. *Father.* i. All superiours in what place soeuer set about them.

From this word (*Honour*) is to be gathered the first generall doctrine of the fift commandement, viz, that all duties are to be performed to our superiours, with such honour as is meete for

*All due honour is to be given to our superiours,*

them, which the words themselves do plainly teach. If wee would testifie our owne loue and subiection to them: If wee would haue our seruices comfortable to them, and acceptable to God: then let it appeare, that we are not drawne to them by compulsion, but led by conscience, with due regard of their persons, and the place, wherein God hath set them. When *Ioseph* was to giue maintenance to his father, and his whole family; hee neither did it with arrogancy, in respect of his owne ability and greatnesse, nor with discontentment at the charges he was put too: but so ministred to *Iacobs* necessity, as that hee detracted nothing from his reputation. Notwithstanding, his great dignity and preferment, hee did relieue his father with as great humility and reuerence, as he would haue receiued reliefe at his hands, if hee had beene cast vpon his finding. And so for seruants: The Apostle requireth them, *1, Timot, 6, 1.* not onely to do their masters worke, but also to honour them in behauiour, and to account them worthy of all honour in their hearts: for they could not shew contempt to their gouernours, without dishonour to Religion. If *Peters* counsell had beene good for Christ to follow, as it was not, yet hee was much to be blamed for the maner of it, in that he deliuered it to his Master with a rebuke. And for the loyalty of a Subiect, we haue a wortly presidēt in *Nabon*, who, when he came to *Dauid*, to offer his counsell vnto him, for the benefit of the kingdome and posterity; made obeysance to the king, down to the ground, *1, King, 1, 23.* He yeelded him as much reuerence comming to do him good, as he would haue done, if he had sought preferment at his hands. And the contrary was found in *Ioab*, who indeed aduised *Dauid*, to that, which was expedient to be done, *viz.* that he should shew himselfe cheatefull to his people, that fought for him, but with such contumelious taunts, and iniurious & false accusations, as that no thanks was due to him for his seruice. It is required of vs, that we should honour a'l men, euen inferiours, as wiues and widows, in doing them good without their disgrace: and therefore much more is it due to our gouernours and rulers.

*Yf,* This serueth for the reproofe of many seruants and children,  
that

that deprive themselves of all the commendation of their obedience. For, if they frame themselves to be officious in one thing, they will allow themselves to be as offensive in many other. For, either they grow to be murmurers, if their turnes be not served to their liking (& so deprave their Masters or parents) or else masterfull and arrogant, and will inindure no admonition, nor receive any reproofe or direction. The same fault is also to be found in diuers wiues, who, though they be frugall and thrifty, and so helpe to increase their husbands wealth; yet, they pervert and corrupt all their actions, either with boasting or vpbayding, or publishing their infirmities, or other distempers; that many times they bring more vexation to their heart by their passions and vnquietnesse, and discredit to their names and houses by their vndirect courtes, then helpe them in their estate with all their industry. So dealt *Zippora* with *Moses*, shee helped indeed to saue his life, by circumcising his sonne, which himselfe in extremity of sicknesse was not able to performe: but then shee rated him, and inueighes against him, calling him a bloody husband.

Exod. 4, 25.

Thy Father.

**T**His is the first reason, whereby God would moue inferiours to obey, Because he is thy father. In that, God makes this his reason, why the child should obey his father, because he is his father, we gather this doctrine; That the cheife motiue to obey superiours, must be the particular iurisdiction, which God hath giuen them ouer vs, and that speciall bond, whereby hee hath tyed vs vnto them. If God haue made him the instrument of thy life and maintenance, and set him ouer thee: thou must for this cause, performe all dutie of honour vnto him. So, in the *Prouerbs*, Honour thy Father that begat thee, and thy mother that bare thee. As if he should say, Honour thy parentes, and be dutifull vnto them, not because they be rich, or in great place, or for any respect but this, because they be thy parents. Be they father & mother, how euer rich or poore, thou must be obedient.



Ephes. 5. 22.

So the Apostle speaketh to wiues, *W. as obey your owne husbands:* vsing this as a reason, Because they be your husbands. If God haue appointed them to be your heads and gouernours, you must submit your selues to them, for this cause, and in obedience to the Commaundement. Howsoever they bee otherwise froward, and foolish: If they be yours, then you must performe your duty to them.

So, for seruants, the point is not, whether he be a poore man, or a rich, a simple man & ignorant, or wise and discrete; in whole seruice they liue: but, is he thy Maister? hath God made him thy gouernour? Then, for the time that thou art his seruant, he stands in the place of Christ, vnto thee, being of his family; and is to be obeyed, as if he were the most wise, and honourable in the world.

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The vse of this is, to confute those wretched and miserable children, that take occasion to be vndutifull, because their parents be poore and low, in disgrace, and small account among men. But, be they so? then the childe ought so much the more to honour them, or else he addes affliction to the afflicted. The more they be discomforted by others, the more need they had to be comforted by their owne. Therefore, so farre should we be from contemning our parents, because they be low and afflicted, as that we should shew more reuerence, and honour to them; that we may be a comfort & reliefe to them, in their trouble. For, for the childe to honour his parents, when all the world honours them, and hath them in account; and, to be dutifull then, when they can either reward his obedience, or punish his contempt; is no tryall of his reuerence, to God, or them. For then it may be, he doth it, either vpon contraint, because he dare do no other: or vpon a base mind, because he loues and gapes after his fathers wealth, more then for conscience to Gods Commaundement. But then the obedience is most sound, and most acceptable to God, when there be fewest worldly meanes, to prouoke vs vnto it. So, for the wife, or seruant, to say, O had I an husband, or Maister, of such great account, of such giftes and wisdom, that could promote and reward me, then I could willingly frame to obedience. Nay, you would not. For, he that is

not faithfull in the least, will not bee faithfull in the greatest. And if you did, yet God accounts not of that subiection and reuerence, which proceedes not from conscience of his commandement, but from hope of some outward reward. Therefore, it is our dutie, not so much to trouble our selues, in enquiring what heads other haue, as to labour to make the best of our owne. For, this in the naturall body we see, that if a man haue a head subiect to diseases, and full of infirmities, he will not therefore abuse and contemne it: but he thinks, this is my head, which God hath giuen me, and therefore, I must not make it worse by ill vsage; but strue to make it better, by all meanes I can. O but, say they, other children haue better parents, which be more carefull of them. But let such turne backe a little, and examine their owne wayes. Others, you say, haue better parents. True: but looke to your selfe likewise, and thinke on the other side: Haue not other parents also better children, more dutifull and obedient, and more vertuous euery way, then you be? Put these two together now, and thy mouth will soone be stopped. So the wife; Other husbands are more kinde, louing, and better to their wiues, But if you stand so much in examining his goodnesse by other mens: you will driue him to trye your goodnesse with other womens. Be not there many wiues more subiect to their husbands, more quiet and meeke, and that goe farre beyond your selfe, in many graces? So, that in such obiections, let inferiours looke to their owne faults, as well, as to anothers; and they shal not finde great cause to complaine. O, but he failes in doing his duty to me: yea, but God failes not in commanding you, to do your dutie to him. If you be a Christian, then Gods commandement must bee the rule of your obedience, and not the dealing of others with you. Therefore this doth iustly reprove their audacious boldnesse, and shamelesse impudencie, that, if their parents growe olde or impotent, or poore, then they thinke, they may take libertie, to cast off the yoke of subiection, and growe stubborne. As who should say, that age, or pouertie, or such like thing, could cut off the nature of a parent, and take away the authoritie of a superiour: and that outward things should haue the chiefe account,

count, and Gods Commandement be least of all regarded. This likewise may serue for comfort to those gouernours, that are in a poorer & lower condition; That God hath allotted vnto them, as much honour in their place, as to the greatest Prince in the World. For, the poore man is as well the heade of his Wife, as the king is the head of the queene. And the meanest parents & matters are as much to be accounted of, in their families, as if they had all the wealth in the World. Therefore, they should beare their pouerty so much the more patiently, because no pouerty or lownesse of their estate, can giue licence to the inferiours, to esteeme any whit the worse of them: and if the inferiours do for this cause despise them, they sinne against God, and do iniury vnto them, and God will be reuenged of them accordingly. So much for this, that God bids the childe honour his owne father, howsoeuer matters stand, in regard of his state and condition of life.

*Honour thy Father and Mother*

THESE duties of the natural child, commanded in these words, are comprehended vnder these three heads; Reuerence, Obedience, and Thankfulness. This reuerence, which is first required, must be both inward and outward, in the heart, and in the behauiour. And if one pretend the inward reuerence, and shew it not outwardly, this is but dissembling, and falshood, for it cannot bee within, but it will shew it selfe without; so that, it must bee both inward in the heart, and outward in the carriage of our body. The inward is commaunded, *Leuiticus, 19, 3. Yee shall feare, euery man, his mother and father and keepe my Sabbath.* In these words GOD commaunds the substance of the whole law, both in the first and second table: and for the second table, hee begins with the first commandement of it, *Feare euery man his mother.* One would haue thought hee should haue begun with the father: but, though more be due vnto



vnto him, yet, because it is a greater note of truth to performe it to the mother (by reason that her infirmities, whereto shee is more subiect, make her more subiect to contempt, and for her indulgency, commonly the mother doth lesse expect this, at her childe's hand) therefore God begins there, where obedience is best tried, and saith, *Feare thy mother and thy father*. And then for the first table, he sets down the last commandement of it, *Keep my Sabbaths*. And whosoever is carefull, in the first table, conscionably to keepe the Sabbath, and in the second to keepe the fifth commandement in dutie to superiours: he shall bee sure to hold out, in all the other commandements. So that reuerence of the heart is required of children. The second branch of reuerence is in the outward behaviour; as in bowing to them, in standing bare, & putting off before them, in an humble and lowly countenance and behaviour, when the parents speake to them, or they vnto their parents. And this the example of *Ioseph* shewes *Genes. 48*. Hee was a great prince, and his father in great want, and liued at his finding; he had his sight, and his father with age was blind, and therefore could not see, what duty his sonne performed to him: yet, when he comes to his poore blind father, he bowes to the ground, and behaues himselfe as humbly, as if his father had bene a mightie man, and had his sight as perfectly, as euer in his life before: Because, he knew, that neither pouerty nor blindness could set them free from the charge of God. Therefore he being a Prince, is as dutifull, in reuerent behaviour to his father a poore man, as if his father had bene a prince, and he a poore man: for the outward estate did not moue him so much, as the conscience and regard of his duty, which hee knewe was nothing lessed. So, King *Salomon*, when his mother came vnto him, sitting on his throne, it is noted, that he rose vp from his throne, and bowed himselfe vnto her, and caused a seat to bee set for her, that shee might sit at his right hand. For, hee would haue all his people to knowe, that though he was as wise and as rich a King, (and that of Gods gracious appointing,) as euer was: yet this

his

his greatnesse did nothing diminish his mothers superioritie, nor his reuerent cariage toward her.

This serues to reprove those vngratious, and wretched children, that reuerence not their parents in heart, but contemne them and thinke basely of them: and contenting not themselves with this inward vndutifulnes, shew it further, by rough words, by froward countenance, by vnreuerent and vsitt actions. And many grow so familiar with their parents, as one that had not knowne them, seeing their behaviour, would rather thinke them to be neighbour, and neighbour, then father and sonne: so vnreuerently, and vndutifully doe they behaue themselves, without any outward tokens of reuerence. And indeede, what doe the froward speeches and lookes of many children proclaim? but that they haue no feare of God in their hearts, no righteousness in their hands, nor any regarde of the duties of the first or second table. If euer these persons liue to haue children, and God doe not in Iustice cut them off sooner, they shall finde, that their children, will reuenge their fathers wrongs into their bosome, and be ready to dispise them, and carry themselves as vnreuerently to them, as euer they were to doe it to their parents.

Obedience of  
children to  
their parents.

The next dutie is obedience, which is commanded *Colos. 3. 20. (Children obey your parents.* And he adde a reason, *For this is pleasing to God.* It is not only a ioyfull thing to the parents themselves, that the childe should obey their commandments; but that wherein GOD takes great delight, and is well pleased with. And on the contrarie, it doth not only greiue the parents, that children be stubborne & rebellious, but it offendeth Gods Maiestie also, & grieueth his spirit.

Now the things, wherein children must obey their parents, are especially these. First, in doing the things which they command, and performing that, which they set them about (though it bee neuer so base and painefull to be done) so farre as their strength will permit. For, though some children may thinke, This worke is vnbecoming my worth (for as euery one is more proude and idle, so hee hath a greater conceit of himselfe: and as he is more contemptible, so he hath a higher imagination of his

his owne excellency) yet that may not excuse him. Is it too base for you? But did your father or mother command it? and refraine you to doe it? then you are a base and proud person, that make more account of your owne will, then of Gods commandement, for so soone as the father hath commanded it, being a thing lawfull, Gods stampe is set on it, and it carries the print of Gods commandement: and he that thinks himselfe too good to doe it, thinks himselfe too good to obey God. This will not serue the turne then; It is a contemptible thing, in the world, and men will mocke me. But are you a Christian, and haue you not learned, so much to deny the world, as to preferre Gods will, before the contempt & reproach of men? and were it not better for you that the world should speake euill of you vniustly, for well doing; then that God should iustly plague you for ill doing? An example of this obedience wee haue in *Isaac*, who yeelded to his fathers commandement so far, as to resigne himselfe to be sacrificed & bound and laid on the wood and burnt; because his father, being a prophet, had warrant so to doe, and could shewe vnto him the commandement of God, to proue it a lawfull thing: which he did, and it was his duty to obey. If he had not seene Gods commandement, *Abraham* had gone beyond his commission, (for it had bene wilfull murder) and he ought not to haue obeyed: but when the thing was lawfull, *Isaac* was bound to submit himselfe euen vnto death. So Christ was obedient to his father in that, which of all other things, was most painfull and ignominious. For what burden more contemptible then the burden of our sinnes, and to be hanged on the crosse, mocked, buffeted, & spet vpon? and what more painefull then to vndergoe the curse and plague of God? yet sith his father would haue him suffer all this, he would not stand with him therein, but willingly submitted himselfe to the death of the crosse; so also to his earthly parents *Luk*, 2, 51. *Howent to Nazareth and was obedient to them.* So that, if the thing be lawfull, though it be a thing of no credit and of much paine, yet being the fathers commandement, it is Gods commandement, and the child must obey. And by how much the thing is more base and contemptible, and more hard and pain-  
full;



Children children  
are their  
fathers servants.  
Children must  
obey their pa-  
rents in marriage.

full; by so much he is a better child, and shall haue a greater reward. For in matters that be easie and pleasing, he doth many-times serue himselfe; now a good child should serue his father. For euery Christian childe must be his fathers seruant, but hee that is vnderuill and saubborne, is a rebell against God. And as in other matters, the parents are to be obeyed, so especially in marriage. As *Isaac*, being a man of discretion of 40 yeares olde, would not once goe about to take a wife for himselfe, but was content to stand at his fathers choosing. And *Jacob* would not dispose of himselfe in marriage, till *Isaac* and *Rebekah* had consulted vpon the matter, and directed him where, and among whom, he should choose his wife. *Ruth* being but a daughter in law, yet would not bee at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Namio* in her marriage. Though *Ismael* was a sinfull man, and iustly excommunicated from his fathers house, yet very nature and ordinary ciuility, made him submit himselfe to his mother, for the choice of his wife, when he could not haue his fathers direction. Therefore children must giue this honour to their parents, to thinke them wiser, and better able to prouide for them then themselues. And as in matters lesse waightie, so especially to take their counsell, and be directed by them, in this great matter that so neerely concernes their estate.

Prou. 13, 18, 15

A second thing wherein children must obey their parents, is, in quiet and patient bearing their admonitions and correction. As is oftē said in *Proverb*. *Dispise not the correction of thy father, nor contemne the admonition of thy mother.* Set not light by them, but waigh them and consider them well in thine heart. Therefore the child is bound to obey his parents, not only in doing the things cōmanded, but also in suffering their rebukes and chastisements, first, because it is a dutie lying vpon the soule of the father, and commanded vnto him from God, to correct, and instruct his children. And secondly, because it is a token of his fathers loue to him: for, *He that spares the rod, hates the child: but he that loves him, corrects him betime.* And likewise correction is a meanes of their saluation, and keepes them from hell, For, *foolishnesse is bound to the heart of the child.* It is tyed there

Prou. 3, 24  
Prou. 22, 15

as with a corde or rather chained so, that nothing wil make a separation but the rod of correction: that will part them. And he that is not corrected is a fool, & so shall still continue. Because then it is the fathers duty, and a testimony of his loue, and a meanes of the childs owne good, he must suffer it patiently, and humbly: and not onely so, but he must see that he profit by it, & make a good vse of it. For else he makes his father take a great deale of paines, and vndergoe much griefe, and all in vain, and to no purpose; and so, not profiting by correction, is guilty of contemning Gods ordinance.

This serues to reprove such children, as are soure, and angry at the admonition, or correction of their parents. And although they be fond and light headed, and haue neither experience nor knowledge; yet thinke they knowe how to carry themselves well enough, and scorne to be admonished or told of a fault. But of such, that is verified, which the wiseman saith, *Prou, 26, Seest thou a man wise in his owne eyes? there is more hope of a foole then of him.* And for these persons, that swell thus at an admonition the best course that can bee taken with them, is, to beat out that pride by sharp correction. For, this makes them so audacious, when words are giuen vnto them, because they haue not bene soundly and throughly chastised with blowes.

The third duty of children is thankefulnesse, and that consisteth especially in two things. The first is in relieuing them, Thankfulness. when they shall bee in want. If the parent bee blinde, the child must be an eye vnto him; if he be lame, hee must be a staffe to vphold him. If he stand in neede of any thing, the child must to his power helpe and succour him. And this duty, indeed, the very law of nature doth require. For, the father hath paid for it before hand, and it is but due debt. For, when the childe was borne naked in the world, and could not help himselfe, and was without all friends, and could not so much as put one morsel of meat into his mouth, nor hang one ragge vpon his backe, to keepe him warme, who pitied him? who relieved him? Were not the parents then instead of all limmes vnto him? and had much care and feare for his sake, before he came to this estate wherein he is now. And in that he enioyeth any commodities

of

of this life, or spirituall comfort or saluation it selfe, haue not they in some sort been means to procure it? as being the first instruments of his breath & being. If he had neuer by them been begotten and conceiued, how had he been capable either of the benefites of this life, or of the hope of eternall life? and were not this shamefull ingratitude? were he not worse then a beast, if he would not recompence all these kindnesse, and pay so due a debt? So the holy ghost commands children, *1, Timo, 5, 4.* that children and nephewes should recompence the kindnesse of their parents. So *Ioseph* dealt with *Jacob*, when *Jacob* was in want, and his sonne had plenty, when the father sent money to buy corne, his son would not take it but gaue him corne freely. And whereas five yeares of famine were behind, hee sent for him & had great care to bring him thither: and hauing brought him, was so carefull to prouide for him, and to administer to him whatsoeuer he had need of, as that *Jacob* did neuer fare better, & with more ease in all the time of plenty, then he did, when that part of the world was famished for want of breade. For, before hee must send to the market for it, and there hee must buy it for his mony, but now that hee was come to *Ioseph* in dearth, hee needs not be at so great paines and cost. For it is said, *he did put meat into his mouth*, that is, he was as a good tender hearted nurse, to his father and his fathers house, & as carefull that nothing should be lacking to them, as the mother for the child, that will euē lay her breast to her childs mouth. So *Ruth*, though she were but *Naomies* daughter in law, yet now that *Naomies* yeares and strength were spent, she being young, tooke paines and trauailed for both. And when (besides that which she had gotten with her paines, and labour) *Boaz* being a mercifull man, gaue her some victuals, she would not deuour a'l, her selfe; but euen spared it from her owne belly, for her mother: she tooke onely so much as was needfull to refresh her own body, and to strengthen her in her trauaile; the rest she reserued for her old mother in law, and knewe well, that it was better young folkes should be pinched, then their old parents want any thing.

Gen. 47, 12

Vie.

Vnnatural children reprobred.

This serues for a most sharp reproofe of the vnnaturall disposition of many vngratious children, that so long as the parents haue any thing to giue, and something may be gotten by them.



them, all that while they will be so kind, and so louing, and there is such struing and catching, that well is he that can get the old parent to him: but when once he is drawne dry, and they haue suckt all from him, then he is neglected of all, then euery day is a yeere till he be dead; then he is a burden and a clogge, then they exclaime, that he doth nothing but spend, and troubles the family. Such cruell and bitter words are heard oft-times from the mouthes of wicked and vnnaturall children. This is a grievous dishonour, Not to relieue the weake, distressed and helplesse parents. As Christ saith, *Mat, 15, 6.* Those that forbear relieuing their parents, though they pretend to bestow their liberality for the vse of the Church, yet they dishonour their parents.

A second duty of thankfulness is to pray for their parents. As *1, Tim, 2.* he commands that prayer be made for all in authority. And if we must pray for those that be further off in the common-weale; much more for those that be neerer in the family. Therefore, this is a great fault in many, and to be greatly condemned, that can see their fathers faults, and speake of them too much; but can neuer finde time to fall downe before God, & beseech him to heale their nature, and helpe them out of their sins. Many haue liued a long time with their parents, yet cannot say that euer they sent vp an hartty praier to heauen for them: so vnkind and vnthankfull be they.

The vse of all these duties to those whose parents are not aliue, is, to looke, that their sinnes bee not alieue after their parents death. And therefore they must examine themselues, whether they haue been faulty in any of these things: And if they haue offended therein, let them repent for it, and craue pardon, else they be lyable to two plagues. The first is, that their children should take their parents quarrell in hand, and requite their wicked dealing, in what euer duty they haue failed, and haue not repented of. And secondly, that as honouring of parents brings a long & happy life: so dishonoring of parents should make them haue a short life & miserable; or if a long life, yet full of Gods curses, for their vnrepented sins. Therefore such as be now fatherlesse, and find that their children are stubboine

Duties of children whose parents are dead.

against them, & vnthankfull and rebellious euery way: let them call themselves backe, and see what children they were before, how they behaued themselves to their Parents, whether they were not altogether faulty in this point. If it be so, let them confesse their owne sinnes haue found them out, and are turned vpon them: let them acknowledge, that God is iust, and hath giuen them their owne measure, into their bosomes, their owne euill is false vpon their owne heads, they digged a pit in their youth, and now in their age are false into it. And thus much of the duties of children. Now follow the duties of parents to their children. For, as God would haue inferiours to giue honour, so hee commandeth superiours to carrie themselves in that manner, that they may deserue honor; and doth bind them as straightly to gouerne righteously, as the inferiours to obey faithfully. Now the duties of parents, to their children, are, either in their

Parents duty.

{ tender yeares } common to both.  
{ riper age } speciall.

2.  
Children must  
be instructed  
in religion be-  
time.

The parents ioynt and common duty, to the children, in their tender yeares and childhood, is, First to instruct them in religion, to season them with the words of piety, by little and little to drop in the grounds of holines into them, euen to soon as they are able to speak, and haue the least vse of vnderstanding. So *Pro*, 22. 6. *Teach a child in the trade of his youth, and he will remember afterward.* Where the holy ghost, exhorting men to teach their young children, meeteth with an obiection. Alas, might one say, teach such little ones? what good will that do? we shall but lose our labour, for they cannot vnderstand it, nor conceiue the meaning of these things. The holy Ghost answereth, be it, that they cannot vnderstand the sense, for the time present, yet teach them the words and termes of goodnesse: and though, while they continue children, perhaps, it seeme a fruitlesse thing, yet you shall see afterward, it wil not be in vain. For, the crop of this seed that was sowne in their childhood, wil appeare when they come to age (though for a time it be hidden) & then they wil remember these things, and that to good vse: which it seemed, they got no good by, when they were so yong & weake in vnderstanding. Therefore let them haue the words taught them,  
When

when they are able to heare, and speake words: and afterward, when they come to more discretion, they will conceive, and remember the sense too. And this duty the holy Ghost commandeth, *Ep, 6. 4. Nurse them up in instructiō & feare of the Lord.* And this, *Timothies* mother did put in practise. For, it is noted of her, that she instructed *Timothy* in the scriptures, from a child, and that was a cause, why he was so holy a man: she was a Nurse to his soule, as well, as to his body, and gaue him milke out of the breasts of the scripture, so soon as he had done sucking her own breasts. So that, as he waxed strong in naturall life, so also did he grow in knowledge and grace: and therefore, he became so excellent a man, & so worthy a preacher, and member of the church, because his mother fed his soule, as well as his body.

The second duty of parents, to children, in their yonger years, is to giue them correction: which the holy Ghost commandeth often, in the scriptures, and sheweth the fruit of it. As *Pro. 23, 13. Withhold not correction from thy child: thou shalt smite him with the rod, & shalt deliuer his soule from hell.* So also *Prov, 29, 17. Correct thy son, and he will giue thee rest, and he will giue pleasures to thy soule.* And againe *22. 15, Foolishnes is bound to the heart of the childe, but the rod of correction will drine it away.* And *c, 13, 24, Hee that spareth the rod, hateth his son &c.* All which testimonies tend to this, That, if we desire our own peace, and not to be molested nor vexed, but much comforted by them; if we would testifie our faithfull loue to them; if we would purge their harts from folly, and sin, & preserue their soules from euerlasting perdition: the let vs be carefull, to giue them due correction; which is Gods blessed ordinance, to reforme & saue their soules, as the word & sacraments are to men of riper yeares. But, in chastising, these rules must be obserued.

2.  
Children must  
be corrected.

First, let it be seasonable, & done in time; passe it not ouer too long. So *Solomon* saith, *Prov, 13. 24, He that loueth him, correcteth him betime,* & doth not omit it, till it be too late, but taketh the fittest oportunitie, when hee may (with most ease and fewest stripes) doe most good. For, indeed, a small twigge, and a few blowes, when he is yet a child, and not hardened in sin, will doe more good then many rodde, and abouondance of stripes after-

Rules of chastisements.



wards, if this season be let slip, for if the child be not mastered while he is young, he will master his parents when he groweth elder. Therefore let them not get a head; for, if they do, they will proue like wilde colts, that, hauing run long vnbroken, & once cast the rider, and being marred in the beginning, will sooner be killed then broken, or brought into any good order againe.

Secondly, it must be done in great compassion and mercy; not in bitterness to ease ones selfe with the paine of the childe, for that is rage and cruelty. For in truth, commonly there is good cause, why the father should be as much grieved, or rather more, then the child, because for the most part he doth but correct his own sins in his son. For, if the child be curst and froward, is it not because he hath seene the parents brawling and contentious? If he lie, hath not his father giuen him a patterne of dissembling? and if he sweare being yong, are not othes too rise in the family among elder folkes? If he raile and speake curst, was not his parents dealing a president to him? Lightly therfore be but few ill humors in the childe, which hee did not draw from the parents: and that ill sap that doth appeare in the bud, came first from the roote. Therefore, in pitie, as sinning themselves and their owne sins, they must giue chastisements to their children.

Thirdly, it must be done with prayer, that God would giue them wise hearts, to giue most due and reasonable correction; and their children also soft hearts to receiue it with patience, and to their profit. Be it that the child doe well deserue it, yet to flie vpon him in a passion, bewrayeth more thā a beast-like affecti- on: for a sheepe will not rush vpon her lamb in furie, nor the cow vpon her calfe. And in dedde this doth but harden the childes heart, and embitter him, making him more stubborne & fiere. Therefore, that correction may haue Gods blessing vpon it, & may bring profit to the child, & comfort to the parents, it must be done with prayer, & so it shalbe done also with great calmes, and meeknes, & without mixture of wrath & passion. For, if we cannot looke for a blessing vpon the word & Sacraments without paryer, much lesse may one looke for any good successe by the rod, vnlesse he aske it of God. But, being ioyned with prayer, because it is Gods ordinance, God will prosper it.

Thus

Thus much of the common dueties which both the parents should ioynly performe to their children, in their tender yeres. Now followeth the speciall duetie of his mother, which is, to nurse vp hir owne childe, if God hath giuen her abilitie there-  
Nursing  
 vnto. Not to throw it from her so soone as shee hath brought it into the world; but, as God hath giuen her, not onely the womb to beare, but also the breasts and milke to nourish her child: so, let her be thankfull to God for the blessings, & vse them to that end, that he gaue them. And this is so naturall a thing, that euen the beasts will not omit it: for both the strongest and weakest, the wildest and tameest, will giue suck to their young ones, and not to be so vnnaturall, as to poste them ouer to others. And it is set downe, *Hosea*, 9, 14. that drie breasts are a iudgement of God, as well as a barren wombe: and therefore it is a foule fault, when God hath giuen a good blessing, wilfully to turne it into a curse. And this is noted of the good women in the Scriptures, That they much reioyced to nurse their own children. As *Sarah* saith, that now shee shal giue sucke in her old age: which was a thing that much gladdened her heart. Now if *Sarah* in her old age, being nintie yeares old, and also hauing an exceeding great family lying vpon her, would not omit this duty; what a shame is it then for those, that are young, and haue much more leisure, and be farre inferiour to her in estate, to be so nice, and idle, as to depriue their owne child of that most naturall foode which God, and nature had prepared for it? Parents would be loath to commit their money, and euidences to euery ordinary person: yet for the fruit of their body, which is, and ought to be esteemed their chiefeft riches, they are so venturous, and care not whome they trust; whereas there is not such danger in the losse of the wealth, though it should miscarie, as is in the spoiling of the child, both for soule and body, if it be not carefully looked vnto. But they object, that they can haue them nursed better cheape abroad then at home. But loue seeketh not it. An  
 ownethings, but the good of the partie beloued. If the husband should vse the like dealing to his wife, to thrust her out of his doores when shee is weake, and place her in some poore cottage, and tell her that hee could boarde her better cheape

in another mans house, then keepe her in his owne: she wou<sup>d</sup> I thinke this to be a bad reason, against her, which shee thought sufficient against her owne childe. And she might iustly say, in this case, that her husband loued his wealth, better then his wife: and so may it as truly be said of such mothers, that they respect their lucre, more then their children. They alleage further, that, being nurced by them, it would hinder their sleepe, in the night. Why then should you put it to others, to breake their sleepe? Ought you not to loue your neighbour as your selfe? Are you so impatient, to beare the troubles of it, that ought so tenderly to loue it? and do you thinke, that they will not grudge at it, that haue no such cause to affect it? and do only entertaine it, in hope of the hiee and not for loue of the child? But they say further, that it hindreth them from their libertie, and keepeth the from many iournies, which might much delight them. But that gracious and worthy woman *Hana*, as appeareth, 1. *Sam.* 1, 22, would rather forbear her going to the temple, then omit the nursing of her child, or weane him, before it were meet: and yet that iourney, to the house of God, was (of all other) most profitable, comfortable and necessary.

Those women therefore, that haue failed in this duty, must be humbled for it, as hauing omitted a good worke and seruice that God requirith at their hands: & those that haue done it, must be iustified. For in the primitive Church, when widowes were to be chosen, that should haue the sicke and weake committed to their charge and tending, none were to be admitted to that office, but those, that had nursed their owne children, themselves: though they were otherwise good women, and verie honest: yet if they had not been so mercifull to their children there was a fault in them, that if they were vnnatural to these, that were to neede them, they would be negligent to those, that were further off them: and therefore they were not to be trusted with that office. So much for the duties which parents must performe to their children, in their tender yeeres: now those follow, which they must doe to them, when they grow to ripeness.

And these are, first, to bring them vp in some profitable and lawfull



lawfull calling, by which, they may liue honestly, & Christianly & not to be fruitlesse burdens of the earth, clogs to their friends, and drones, that must liue on others mens sweat, and can do nothing themselves. So *Adam* did: though he had large possessions, to leaue to his sonnes (for they had the whole world to be deuided among them, which was patrimony sufficient) yet hee would not let his sonnes liue idly, and spend their time vaine-ly, as hauing nothing to do; but brought vp the one in husbandry, and the other in keeping sheepe: both profitable, and lawfull vocations. The like is seene in *Isaac*, who was a great man, and of such wealth and power, that *Abimelech* the King confessed he was greater & mightier then he. Norwithstanding all this greatnes, *Jacobs* bringing vp was not in idlenes and sloth, but he was exercised in husbandry, & had very good skill in ordering of cattel. And had it not bene for this, what would he haue done then, when persecution came, when he was forced to leaue his fathers house? If he had done nothing before, nor could haue done nothing now, but eate, and drinke, and sleepe; who would haue giuen him entertainment, and where should hee haue had maintenance on that price? but, hauing bene trained vp laboriously, and being a very good shepheard; though he was gone from his father, yet he could take paines, and get his living so, that euery one would be willing to haue had him, and the place where he came, was much the better for him. And *Jacob* himselfe, though he were a very wealthy man, as being heire to *Abraham*, and *Isaac*, which were both as great as Kings, yet would not suffer his sonnes to take their ease, and liue without labour; but hee brought them vp in an honest calling, set them to keepe sheepe, and deale with cattell. By all which examples of good men, it appeareth, that it is the parents duty, to care, that their children be taught some honest trade, or manner of life; that, being graced so, they may be able both to maintaine themselves, and to do good to others also, & to the whole common weale.

The second duty to be performed, to their children, when they be more growne in yeares, is, to provide for the disposing of them in marriage, and that in seasonable and due time, according to the necessitie, and naturall inclination of their children,

Children must be trained vp in some lawfull calling.

Parents must dispose of their children in marriage.

sooner or later. And when-euer it be, their must be fit choice made in Christian manner, not for lucre, or respect of outward things, so much, as for godlinesse and religion, that their daughter or sonne may be ioyned with a son or daughter of God: and then they may looke for a blessing vpon the match, when it is in the Lord. Contrarily, the neglect of this duty is oftentimes a cause of much mischief; that, when parents be careless to provide for their children, either they defile their bodies with uncleannesse, or else intangle themselves with some one or other, that is not so fit, & so grow to rash precontracts, which cannot afterward so well be broken. And many other inconueniences proceed from hence, which might all haue bene prevented by the wise prouidence of the parents, if they had before considered what the need of their children, did require.

Marriage with  
ungodly per-  
sons.

Others there be also, that whē they do match their children, are so much carried away with the couetous desire of outward things, as that, neglecting piety, which oug it to haue the greatest stroke in such matters, they bestow their childre vpon vngodly persons, in whom they can see no signe of religion, nor spark of honesty, but rude prophanenesse, & al ynchristian behauiour, & are quite out of all acquaintance with God & good men: where, if they haue children, what seed can be looked for, but an accursed seed, that will fill the world with sinners, and ouerlay the earth with Apostatates? as it is said of them in the old world, that when the sons of God began to match with the daughters of men, & to make these strange marriages, then ther were Apostatates borne; such Atheists as neither cared for God nor religion, but onley sought to serue and set vp themselves.

Parents should  
lay vp  
somthing for their  
children.

The third duty of parents to their children of riper yeares is, to provide for them. *2 Cor 12. 14*, They must behaue themselves so diligently in their calling, and so wisely in the disposing of their goods and expensies, as that they may be able to lay vp something for their children. But, in this laying vp of goods for them, obserue alway these rules, both for the getting, & for the vsing, & for the disposing of the. First, for the getting, let them not be gotten by ill meanes, by fraud or cruelty, by craft and deceitfull dealing: else they be riches of iniquity, & then it is most certaine

certaine that they shall neuer prosper. *Proverbs*, 10, 2. For no man can possibly set vp himselfe or his seed, by sinning against God. *Ahab* did not benefit himselfe when he got *Naboths* vineyard vniustly: nay, this was both his and their ruine. And *Achan* thought, that, when he had gotten such a faire wedge of gold, and such good apparell, he shoul liue like a man, & make himselfe, & his children, for euer: but, in truth this consumed al, and brought him and them, and the whole family to a fearefull end; for the seede of the wicked shall bee rooted out. Bequeath not then ill gotten goods to your posterity, least you bequeath the curse of God withall: and that will burne vp & consume all. As we may see before our eyes daily, and experience may speake in this case; Marke our inclosers, such as begin to ioyne house to house, and land to land (indeed house to house they do not, for they pull downe most houses that come into their hands,) that when they begin to vnpeople the country, and seeke to dwell alone in the land, is it not commonly to the ruine and downefal of their family, that it neuer lightly holds out after to the third generation? And none do come to a more fearefull and sudden ouerthrow, then they that seeke to enrich themselues, by this cruelty and oppression of others. Therefore either let it be well gotten or it will doe them no good: for it carrieth the plague of God, which will doe more hurt then all the wealth can do good.

Secondly, for the vsing, while one hath it, vse it well; be not a slaue and a drudge for thy children, but let euery one enioy his part and take his portion while he liueth, and reioyce in Gods benefits with thankfulnesse and sobriety. For it is a foule fault, that, because men haue many children, therefore they wil carke and care, and depriue themselues of all needfull comforts of this life: whereas in truth children are an inheritance, and blessing, and not a burden to the family. And God saith, *Psa*, 37 26. that *A good man is mercifull and lendeth, and his seed enioyeth the blessing.* He is mercifull, first to himselfe: for mercy beginneth at home; he will not be afraide to take a good meale and enioy Gods blessings, because of his children, but is mercifull in an honest cherishing of his owne body: and then hee is  
mercifull



mercifull to others also abroad, he will send and do good to whom he can: and doing so, then his seed enjoyeth the blessing, they fare the better for it. For indeed those children are alway best provided for, whose parents beare this mind, that they had rather trust God with their children, then riches with their children; and make this their hope, when we are dead, yet God is alive. Indeed if God were dead, or should not looke to our children, though we were living, yet we might be afraid, and thinke they should be undone: but so long as God liueth, vse the good meanes we can, and he will provide for the children of his seruants. Therefore, one should, neither withhold himselfe from any workes of mercy, nor niggardly and pinchingly restraime himselfe of any necessary thing, yea any comfortable delight, for his childrens sake.

Lastly, for disposing, let this be the first and maine rule, That those bee vsed best which are best, and those haue most goods giuen them that haue most grace in their hearts. So *Jacob* had the blessing, though *Esau* was the first borne, and *Ioseph* had the double portion, though he was the youngest, but one, of the twelue: for grace maketh the younger to be the elder, and sinne maketh the elder the younger; therefore he was indeed the right heire. For euery one of the former tenne had stained themselues with some grosse sinne which did put them out, and therefore they were iustly disinherited. So *Salomon* was not *Dauids* eldest sonne, but he was the sunne of his age: yet he succeeded him in his kingdome, because there was great hope; that he would be more profitable to the Church & Commonwealth then any of the elder: grace then must haue the first place, vertue must make the heire. Secondly, the other also must haue their portion proportionably: not one all, and all the rest neuer a whit, as in the common practise, that the eldest must go away with the whole, and the younger haue almost nothing, as though he onely were a lawfull child, and the rest not legitimate: and hence groweth much hurt, and much heart burning, and emulation among brethren. Now God saith, that parents must lay vp for their children, not for one child onely. And others likewise offend in the disposing of their lands, that if they

they haue no heire male, but all daughters, the heritage must be put away from them, and giuen to some other; because of the names sake, that the name might continue. But how know you that he shall continue to keepe vp your name? Or how know you that he may not liue so, as that he shall be a blot to your name, and to your selfe, rather then a credit? Why then should one, for a foolish regard of name, breake both Gods law, & the law of nature too? For God hath appointed. *Numb. 27.* that if there be no son, the land and heritage shall be deuided among the Daughters. And thus much for the duties both of parents and children.

Daughters  
should not be  
disinherited.

Now follow the duties of seruants and Masters. First, ser-  
uants ought to reuerence their Gouvernours; and that both in-  
wardly, and outwardly. The inward commanded in *Ephesi,*  
*6, 5.* *Servants be obedient with feare and trembling,* *1. Pet. 2, 18.*  
*Be subiect to your master with all feare.* *1, Tim, 6, 1.* *Let seruants*  
*count their masters worthy of all honour.* So that, it is not enough  
for a seruant to performe all outward seruices required at his  
hand, vnlesse he begin with the first duty, To haue his master  
in an high account, and to carry a reuerent estimation of him  
in his heart. *Paul* in that place speaketh to Christ an seruants,  
which had infidell and vnbe'cuing masters: yet hee would  
haue them count such, worthy of all honour. Not that their in-  
fidelity did serue to be honoured, but because they carried on  
them the authority of God, standing in Christs place, as his  
vicegerents in the family. Because of Gods ordinance there-  
fore, and his commandement laide vpon the seruant, he must  
reuerence his master though an infidell. So that, every Christi-  
an must make this firme conclusion, with himselfe. This is the  
Master and gouernour that God hath appointed ouer me, and  
that stands in Gods roome vnto me: therefore in regard of his  
place, and the charge laide on me by God, I will highly and re-  
uerently esteeme of him. Secondly, this reuerence must ap-  
peare in the outward behauiour, and carriage of the body: else,  
to pretend feare in the heart, and to shew contempt in the be-  
hauiour, is nothing, but hypocrisie and falshood. Therefore  
the inward account must appeare, in our words and deedes.

As, first, in not answering againe: if they be reprov'd for any thing done amisse, they must not haue a gaine-saying, proude, & vndutifull spirit; but, in all good speeches, & submissiue carriage, manifest their inward reuerence.

But, contrary to this, is the vnreuerēt behauior of most seruants especially to poore men. If the master bee poore, and meane, and of small account in the VWorld, the seruants take themselves for his companions, not as inferiours; they thinke themselves not bound to shew any duty of subiection vnto him, in standing bare, in bowing to him, and rising vp before him: whereas indeed, the poore mans seruant is bound to be as dutifull to him, as if he were full of riches; for Gods commandement respecteth not wealth, and the outward things, but only his owne ordinance. Indeed, if rich Masters did carry the person of God vpon them, and the poore the person of an Angel, or some meaner creature, then it were something: but their commission hath all one seale, and the authority in both is the selfe same; & he that will reuerence a rich master, & not a poore, sheweth himselfe to be led by some carnall respect, and not by Gods Commandement. Therefore, if seruants reuerence their Masters, they must not giue them froward speeches, but euen outwardly shew their inward account: and the more base their Masters be in the World, the greater reward they shall haue from God, and they shew the more grace & truth to be in their hearts. For to reuerence a rich man, that will not beare contempt, but will take him downe and crush him, this the veriest hypocrite may do, euen for his owne peace: but here is sincerity, here is truth of heart and vprightnesse: If, when the Master is poore, and meane, and of no reckoning in the World, then the seruant can reckon him worthy of honour, and serue him with reuerence, and yeeld to his authority, and giue him full allowance in all good carriage, how euer others doe debase and contemne him.

A second thing outward, wherein seruants must shew their reuerence to their Masters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many seruants, that, being hyred to doe faithfull seruice, come



as spies into the house, to bewray the infirmities of the family: and if they can finde a fault, or weaknesse in their gouernours, then out it must to the disgracing and defacing of the maister, and to bring an euill report vpon him. This proueth, that there is not that due account and estimation: for it proceedeth, from a disloyall, and vnfaithfull heart to speake ill of his gouernours. But, as reuerence must breed a lowly gesture, and good words to the maister; so it must also bring forth good speeches of the maister, and a concealement (so much as may be) of his wants. And hauing these fruites, it is proued to be true, and vpright; not counterfait, or dissembled.

The second duty to seruants is, to obey the gouernours of the family. So the holy Ghost saith, *Col. 3, 22, Seruants obey your masters in all things*, that is, in all thing that are lawfull: for if the maister command to lye or sweare, or breake the Sabbath, that is not to be done: but in such a case it is better to obey God then man. But in all indifferent and lawfull things, the seruant is to submit himselfe, and to obey. This obedience consisteth, both in doing things commanded cheerefully, and faithfully, as also with patience, and meekenesse, in suffering that rebuke, & correction, that shall be laid vpon him. *1, Peter, 2, 18, Peter* commands to feare the maister. But what say you, if hee be froward, and churlish? yet reuerence him still. But he correcteth me vnjustly? though he doe, beare it quietly, submit thy selfe, and by how much the lesse thou hast deserued it, the more reward shalt thou haue from God, if with a good and quiet heart, thou canst be content to indure it, till God release thee of it. For if one deserue sharpe correction, and be content to beare it, this is no thanks to him. When the theife hath stolen and robbed, then for him to be content to be executed, is no great matter; for hee is worthy of it, and hath deserued it, & he shall haue it whether he will or no, and euery man will put to his hand to helpe him to it: but if one haue done all good seruice with a good conscience and discharged his duty faithfully, and not yet being kindly dealt withall, but for kindnesse to receiue wrong; and, for a reward, stripes; then to subdue ones owne pride, to tame and master his flesh, and in patience to recommend his cause to God,

God, this is acceptable to God, this sheweth a great measure of grace. And here, the lesse reward the master giueth, God will giue more, and Christ will recompence his masters vnkindnesse, with kindnesse from himselfe.

But, contrary to this is the dealing of such, that, being bidden to do many things, wil do what they list, & being rebuked, murmur: if corrected, either seek to reuenge, or resist. This is a sinfull and rude thing, not to submit himselfe to Gods yoke. And those parents that haue children abroad, and heare such things of them, let them looke to it betime: for certainly those that be stubborne abroad, if they get a little more strength, will rebell at home. And that parent that will allow his childe to take the staff by the end, when his master or dame comes to correct him, may look to find like resistance, when euer theselues shall haue occasion to chastise him. But this is their excuse commonly; I deserue it not. But if nurture should not be giue til most seruants confesse they deserue it, it should neuer be giuen at all. For, as euery one is more cursedly wicked, and altogether rooted in sinne, so he is more proud, and froward, and will lesse yeeld himselfe to be faulty. But, deserue it, or not, euery one hath deserued more at Gods hands by some other sin: and this also he hath deserued, that he should be placed vnder so sharp a Master. And albeit we be vniustly dealt with, yet god hath deserued that we should suffer a little for his sake, that sent his Son to suffer so much for ours.

The third duty of seruants is faithfulnessse, as is commanded *Tit, 2, 10.* that they shew all good faithfulnessse. How is that? not pickers, or stealers, for that is vnfaithfulnessse. The seruant then must be carefull for his masters good, and as thrifty and diligent in doing the works of his masters family, as if it were the work of his owne family, and for himselfe. Let him looke that no ill gotten goods cleaue to his hands: for this is a foule treachery, when the master giues him wages, & meat, and drink, and things due and fit, to become a theife and rob him. This is against the law of nature and of nations, to deceiue him that trusteth vs, and putteth confidence in vs. *vs.*

Therefore this serueth to reprove such as vse to thieue, and filch

filch, and conuert their masters good vnto themselves : if euer they looke for sound peace of conscience, they must make restitution of all such things. This is one thing then to restraints them, Let them remember, that how much soeuer they steale, so much they must restore, and the fifth part thereto : or if they keepe it, they keepe Gods curse with it, and a woe vnto their owne consciences. Therefore they sin highly, that care not what losse they bring to their master, if it be secret.

Also another kind of vnfaithfulness is in riotous seruants, that can rid off no worke, but to eate, and drinke one another vnder the table; they be men of proöfe for such matters : but if it be to do any thing of good seruice to the family, that the master should be the better for, here they can do nothing. These be vnfaithfull : for they do not eate their owne bread, they live thieuiishly, for they line out of a calling, and therefore haue no warrant from God to vse any of his creatures.

A fourth dutie in seruants, is, to serue God in their calling. For, admit that one do all the former; that he reuerence his master in his heart, and neuer giue him an ill word, or shew a firoward gesture, neuer disobey him, nor be vnfaithfull, nor idle; but so careful, that he would not robbe his master of the least matter, in greatest necessitie : yet all this will afford no comfort, vnlesse one haue done it for conscience, and haue serued God in it. This is the maine dutie, and pillar of the rest, That one do it, not principally because his master commands, but because God commands, not because his masters eye is vpon him, but because Gods pure eyes behold him, either to punish him, if he do not his duty; or to reward him, if he do it faithfully. This is the cheife point, at which, seruants must aime : as is commanded *Ephes. 6. 5. In singlenesse of your hearts as vnto Christ.* And there is great reason why they must chiefly seeke to please God, and not man. For if they serue God in their labours, they will be as diligent in their masters abience as presence : otherwise their obedience can neuer be constant, but will be by fits and starts, & hang onely on the masters eye.

Seruants must  
serue God in  
their calling.

Secondly, if we serue not God, then we are straight discouraged at ynkindnesse, and breake out into these, or such other  
passionate



passionate speeches: here is no reward of my paines, no respect had of my labour. Indeed if we serue our master only, we may truly say so oft times: but if we serue God, and do it in obedience to God, he cannot at any time say, here is no consideration had of my diligence; it were impious to say so, and to make God a lyar and vnfaithfull. But there is sufficient consideration and reward when one serueth God: for then, if his master do not recompence him, he (whom he serueth) will. As the example of *Iacob* sheweth. he serued a couetous master, one that made no conscience of his promise (as this is the maner of a couetous man, not to care what promise he breaketh to a poore man) yet *Iacob* made conscience of his duty, and endured his coueinousness for twenty yeares space, and serued him with all his might, so that he was pinched by heat in the day, by cold in the night, and his sleepe departed from his eyes, and if euer any thing were spoiled by wild beaſts, he made it good. *Laban* all this while did nothing but seeke to eat him, and to rauen all from him that he could. Then God cometh, and telleth him, that, though *Laban* was thus churlish, yet he should haue wages inough; and because hee serued God, God would pay him, though man failed: and so he did, and that thoroughly and fully. For by Gods own hand and prouidence, most of *Labans* best cattel were turned to *Iacob*, and so he grew far more wealthy, and had a larger recompence then euer he looked for. So that, if in this case one serue two Masters, he shall comonly haue double wages. For God will encline the heart of his master to fauour him, when he is faithfull, and himselfe also will fully reward him with abundant blessings in his soule, and body, name, and posterity after him. For no man euer serued God in a calling, but he may as well pray for Gods blessing, and as surely looke for it, be the worke neuer so meane and base that he goeth about, as the minister may, when he preacheth, praieth, administred the sacraments, or doth any worke of his calling.

Servants must  
pray for their  
gouernours

The last duty of seruants is to pray for their gouernours, for direction and good successe in their businesse. As, when *Abraham* trusted his seruant with a great matter, namely to fetch a wife for his sonne: he seekes by prayer to God to direct him,  
and

and to giue him a good proceeding and euent; and where God had blessed him, he giueth thanks to God, and praiseth. As he wold not trust his own strength, but calleth to God for assistāce, so hauing obtained assistāce, he giueth God the praise & thāks, as though the benefit had been wholly for himse'fe.

This cōfuteeth those, that neuer pray God either to blesse their gouernours, or to send good successe to their own labors. And hence it iustly comes to passe, that they want many good things from their masters, which they might haue, because they performe not all the duties of a good seruant, in that they call not vpon God for their master. And those are also to be reprobued, that will bee desirous to be imployed in their masters affaires, and to haue dealing in businesse commixed to them; but they are so presumptuous in a carnall cōfidence of their own ability, that they run boysterously & rudely vpon matters, not intreating the help of the great God, in things of great moment; and then it is iust, that God should crosse them, because they take a course that he neuer sanctified: and if they will not aske a blessing, is not it righteous, that he should turn their wit into folly? and (though they go about it prudently) crosse, & ouerturn all their policy, because they trust more in policy, then in his blessing. The seruant therefore must craue Gods assistance, that he may vse meanes, after a good manner, and with successe.

And another vse here is to be made of those, which haue been seruants, but now are not. This is their duty to go back, & see, wherein they haue failed in any of these things, and for that, aske mercy at Gods hands, and craue pardon; else they shal be lyable to these 2 euils: First, that God may iustly plague them now for their former sins; & secondly, that, as they failed in duty to their masters, so their seruants shall faile in dutie to them: whereas if one haue repented, he may look & haue hope, that God in mercy wil so order his seruants hearts, as that they shall not recompence his own euil vnto him, because the blood of Christ hath washed it away. But such as will pilfer & deale wickedly with their masters; and not repent for it, & make some recompence, it is most iust frō God that they themselues should be spoyled and robbed. Thus much for the duties of seruants: the duties of

the master follow. For as God bindeth the inferiour to his duty, so he requireth that the superiour be carefull in his place and calling.

Duty of Masters.

What seruants they should chuse.

Now the Masters duty consists in two maine points: namely, in choosing them with wisdom and discretion, and in vsing them with a good conscience. Now, for the choosing: the chiefe point is, that they get such vnder their rooffe, as be the seruants of God: such as haue grace and vertue in their hearts, and carry a good conscience with them. This is confirmed by the example of *David*, *Psalme*, 101. where (by his owne practise) he sets downe a rule, how euery one should order his family. He sheweth, that for wicked persons, tell tales, proud persons, swaggers, such as haue great looks and no grace, he would haue none of them, for his seruants; but those that were religious, and vpright, such should serue him. And there is good reason, why men should be carefull, to take none into their family, but Christians: for if they be not faithfull to God, as sure as God liues, they will neuer be faithfull to their Maister. For, all obedience and faithfulness floweth from the first table, and begins there: but if a man neglect his duty, where hee hath more bondes to tye him to it, he will be much more slacke, where he hath fewer. Secondly, a wicked person is very contagious, and will infect the children, with his lewdnes, and euill behaviour. And indeed, many can tell by experience, that the ill example, and perswasions of one vngodly seruant, wil do more harme to the Children, then all, that many good seruants can doe, and say, will profit them. So, that it is euen, to bring a leproous person, among the whole, and a contagious man among the sound.

Thirdly, a wicked person, doth bring Gods curse vpon his maisters state, and family. Euen, as a good seruant hath Gods blessing, going with him (as we see in *Ioseph*, *Genesis*, *Chapter*, 39, *Verse*, 5.) So, when an vngodly person hath the managing and ordering of matters, the curse of God pursueth and followeth him. but shall I bee plagued and punished, for my seruants sinnes? Yea, and iustly too: for hee, that will receiue and retaine such, into his seruice, as he knoweth are  
open



open enemies to God, must needs open his doores to the curse of God. So that, if one would not haue the curse of God to rest vpon his house, nor vnfaithfulnesse in his seruants, nor his house poysoned with that leprosie, which, onely the bloud of Christ can heale: let him take good aduise, in choosing his seruants, whome he plants in his family. And thus wisely, men can deale for other matters: for, he that purposeth to haue good fruite, will not runne to euery hedge, and from thence gather brambles and thornes, to plant and graft in his Orchard; but if he hope for any benefit by his Orchard, he will make provision of the best graftes and sciences, he can obtaine. So, those that be sheepe-maisters, and hope for commoditie that way, will enquire, and marke, out of what ground the sheepe (they purpose to buy) come, where they were bred; and, if they were bred in a rotten ground, especially, if they haue a rotten bleate, he will not thinke them fit for his fould, nor breede. Will one deale thus for his Orchard, and for his sheepe? and should hee not likewise consider, in the planting of his family, when hee takes a seruant into his fould, out of what pasture comes he? hath he beene brought vp in a rotten ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath, and such like? and, hath he a rotten bleate? will he sweare? will he lye? will he speake filthily? doth he looke like a ruffian? and will you yet venture on him? then you are a foolish maister, and loue neither your selfe, nor your house, nor children, if you take such vnto them, that will either infect them, if they bee not very good, or if they be, will vex and molest them.

Vse.

Therefore, here many masters are to be reprobued (that scorne to be admonished of the minister; but GOD will find them out) that vse more care, by farre, in planting their Orchards, and choosing sheepe to breede, then they doe in planting their family, and choosing out such seruants, as may bring glory to God, and profit to the Church, and be for their owne commodity also. And yet this folly raigneth in them farther, that of all men, they are most ready to complaine of all seruants, and that neuer any, was so troubled as they, with vntrusty ser-

T 2

uants,

uants; that they must still bee changing. As if one should say, neuer any man had so bad an Orchard: Why? what is the matter? I see others haue Peares, and Apples, and other good fruit, and I come to mine and finde nothing but hippes, and hawes, and flobes: I pray you, what did you plant there then? Did you not set thornes and brambles? And can you looke for better commodity of such stockes and sciences? Therefore euen thank your selfe, and your owne folly, that could make no better a choyce at the first. So for these masters, will they take seruants at a l aduentures, and then crye out, they be not faithfull? Let them blame themselues then, that would not at the first see they were religious, before they entertained them. It is then a great and common fault among most masters, that they haue no regard of grace and Religion: but if it be such a one as will take little wages, and please him in euery thing, and serue his lust, they take him what euer he be, Papist, Atheist, theefe, & un-kard, or gamster, without any exception: that is the least part of their thought. But no man shall haue Gods blessing in his seruice, vlesse he will labour to haue such about him as will serue God.

The second point of the } together, in { direction, in matters of Religion.  
masters duty, s. riving, } recompence  
& that when they dwell } apart.

Masters must  
direct their ser-  
uants in mat-  
ters of Religio.

For direction in matters of Religion and Gods seruice, the master must look that they come to the publique assemblies in due time, and that they tarry it out, and sit in a cōuenient place, where they may heare and learne; and not in such by corners and obscure places, where they spend their time in prating, or scoffing, or such like. This is no direction in the master, when hee lets his seruant come into the Church to proclaime their owne shame, and his disgrace. Therefore, first he must deale with them plainly, You must serue God if you serue me; and be religious in Gods house, if you will haue any countenance in my house.

Masters must  
appoint their  
seruants work.

Secondly, for the works, and businesse of their calling, the masters direction is necessary; and he must appoint the work, &c  
for

set every one his place, and duetie which he must doe, else the house may bee full of seruants, and full of confusion, and nothing be well done or in any good order. And this is commended in the vertuous woman, *Prov.* 31.15, that shee giues her seruants their portions of meate and of worke. The master therefore (that the house may be well ordered) must let every one know his place and calling, and his taske; that the weaker may haue the weaker worke, and the stronger the stronger. For the master must consider his worke and businesse, that is to be done and what his seruants can doe, so that none of them may be opressed, nor any of them idle. For if either of these things come to passe, that his seruants be either ouerburdened, or else may loyter, it is for want of good direction in the gouernour. The house might be enriched, every thing might be done in good order, and would fall out in their iust and due compasse, when every one were diligent in his place, set to doe that thing, to which he was most fit. For want of this it cometh to passe, that many foolish masters, when they see things fall out amisse, are ready to chafe and fret, and then they cry out, what disorder? And so they may well enough indeed: for there is disorder, and confusion. But where begins it? Is it not from the disordered gouernment, and gouernour? Because he performeth not his dutie well, the others can do no good. Like as if a foolish Pilot, at the sterne, should neuer giue any direction to those in other offices in the shippe, when, and what they should doe, hee might sweat and toyle himselfe, but the shippe might be dashed against every rocke, and sinke well enough, and all through his folly in want of guiding. But if the master be diligent in his place, to direct his seruants, and to appoint them what is to be done, then hee may, and must let them heare of it. And if admonition, or rebuke will not serue the turne, then chastisement, and correction must follow: for a rodde is for the fooles backe, *Prov.* 19.29. But alway in correction these rules must be obserued. First, that it bee not in passion, to ease ones selfe by the seruants paine, but with compassion to helpe him out of his sinne. Secondly, that it bee ioyned with prayer, or else it is not instruction, but reuenge.

Stripes must be  
giuen where  
admonition  
will not serue.



Thirdly, of ordinary and lesser infirmities not to take notice, but to let them slip: as in *Ecclesiastes* 7, 23, he saith, *Give not thine heart to all the words that men speake, least thou heare thy servant cursing thee*: for oft times, thy heart knoweth, that thou hast cursed others. *Salomon* would not haue one giue too quicke an eare to marke the ill speeches of his seruants, and hee addes a good reason: because no man is so good, but his heart can tell him, that he himselfe hath spoken as badde words against his gouernours, and betters. So that, sith he himselfe hath bene in- iurious to his superiours, it should make him something to passe by the iniuries of his inferiours. Thus much for the directi- on.

Recompence  
to seruants.

The next part of the masters duty, to the seruant that dwel- leth with him, is recompence. As he must be diligent in setting him to worke, and looking that he discharge the taske laid vp- on him, according to his strength: so there must be a recom- pence made: First in wages, and that proportionable in the time apointed. The master must not put of his seruant frō day to day, to make him growne and sith to God, or else for need to theeue and steale from him.

It is a very dishonest thing in the master, not to pay his seruants due wages, and that in due season, keeping day, and in good termes, willingly & cheerefully. It is a most indigne and base thing, that the seruant should see such greedy couetousnes in him, as to pay him with grudging; and to vnwillingly, that he must be constrained to beg for it, as if it were an almes. And thus he diminisheth his authoritie, and lesseneth his reuerence exce- dingly, when they can perceiue that he wholly serueth him- selfe, and is willing enough to haue as much worke done as may be, but is very loath to part with any wages.

Seruants must  
be provided  
for of meate in  
due season.

A second matter of recompence, is, in the dyet of his ser- uants: while they be well and in good health, he must see that they haue wholesome, and sufficient foode, and that in due season, and conuenient time. For it is more then barbarous crueltie, for one to ryde his horse hard all the day, and at night reigne him vp, without meate to repaire and sustaine his strength;

Strength; and he were worse then a beast that would deale so with a beast: but much more to deale thus with man, that beares the image of God, and is redeemed by the blood of Christ as well as his master; to weare him out, spend his body, and not allow him that nourishment that may keepe his strength in repaire, is more then barbareous and sauage cruelty.

Therefore, while the seruant is in health, the master must see, that hee haue all things necessarie for health and sustenance: such for qualitie, as is wholesome; and so much for quantitie, as is sufficient; that he bee no way pinched or weakned. Then if the seruant bee sicke, hee must prouide, to his power, all good meanes for his health and recovery, and for the good looking to him, in time of his weaknesse. And this is noted as a matter of commendation in the Centurion, that when his seruant was sicke, hee went to Christ, and tooke the best way, hee could deuise, for his helpe and ease. For the master, in the sicknesse of his seruant, is to looke to the hand of G O D that smiteth him, and thereby to bee humbled: for it is a chastisement layde vpon him, that G O D, by his owne hand immediately, should turne those into a burden and trouble to him, that hee did hire for his helpe and profit, and so hoped they should haue beene. Therefore hee must submit himselfe to G O D, as well in obedience to him, as in a pittifull heart to his distressed seruant; be diligent both to pray for him, and to vse all lawfull and good meanes for his ease and succour. Thus men will deale with very beastes: If a Horse, or Oxe (that, when he was well, was very seruiceable, and by painefull trauaile brought in much profit vnto the Master) bee diseased by some sore or sicknesse, hee wil let him haue rest, and looke carefully vnto him that he want nothing, and take the counsel of some one that is skilful in such matters, for some drinck, or medicine that may helpe his cattell, and restore his health. Thus men wil deale with a beast: but what Master almost can be found, that doth not plainly proue that he loues a beast more for his commodities sake, then a man for Gods sake?

Servants must  
be cared for in  
time of sickness  
Mat. 8, 6.

For he that will be content to be at cost & charges, & some trouble also with his diseased & sicke horse, his sicke seruāt may lye and die, & he will neuer come at him, nor seeke any remedy for him, but rather increase his paines, by murmuring and grudging that he eats, and drinkes, and doth nothing but spend, and begeth the family. And when Gods hand hath restrained him from working, & not his owne negligence; & oft times when he gets his weaknesse by faithfull and painefull seruice done to him; then some are so cruelly, & miserably, conetous, as that they will abate so much of their wages, as the time of their sickness comes too. And when he suffereth paine & griefe enough by his sickness; then, he that should looke to the healing of him, doth not onely neglect that, but also gleanes from him, & robs him of his wages, which is a double sin, & iniury. So much for the duty of masters to their seruants that dwell with them.

Now when they part, the masters duty is, to looke that hee send not his seruant away empty, but do something for him according to the blessing of God vpon him by his seruants labour, and according to his owne ability. And looke how much longer time the seruant hath bene with him, and how much more faithfull seruice hee hath done to him, by so much more must he be franke, & bountifull, in respecting & relieuing him.

Contrary to this is the dealing of those Masters, that must haue new seruants euery yeare: for that they either be so bad themselves, as none will stay with them, longer then needs they must; or else they entertaine such vngouly persons into their family, as it is not fit that they should tarry long in any place. And these that take in such manner of seruants, as deserve no recompence, because they imploy their labour about such things, as the family hath no benefit by them, but are fit onely to serue their Master, least, in vanity and too sinfull: for such it is iust that though they dwell many yeeres in a place, they should haue no reward given them, because their labour hath brought no good to the family, no body hath been a gainer, or bettered by it. But here was a great fault on both parts: for both the Master was vnwise to giue harbour vnto such vnprofitable companions, and the seruant was vnwise to spend his time and paines

They are miserable Masters that thus enter-  
tain vngouly persons  
for the time, of  
their houses.



paines about such base things, as could be benefit to no body: and here it is iust that both should be losers. But when one hath had a seruant that hath been with him a long time, and done him faithfull seruice, so imploying his labour, & spending both his dayes and strength, as that some profit and commodity redounds to his house; and the Masters estate hath been bettered by his carefull diligence: now by continuance of time, and this profitable society they had, the seruant should grow to be to him as a child; and he (if he will seeme to be one of a good nature vpon so long experience of his faithful and louing carriage) should put on the affection of a father to him. For indeed nature sheweth, that it is a shame for a man to put away his old seruant, that hath worne out his body in his seruice, without bestowing his liberality vpon him in some measure, according to his owne ability, and his seruants labours. But it is the custome of most men now a dayes, (so wretchedly couctous are they growne) that they deale with their seruant, as one would deale with an horse when he groweth old, and can do nothing any longer that may bring profit, euen pull his skin ouer his eares, and cast his body to the dogs: and thus brutish are vnnaturall men to their seruants oft times; toyle them while they can labour, consume their strength and spend them out, then when age comes, and the bones grow weake, and the body waxe feeble and faint; then they turne them out of doores, poore & helpelesse into the wide world, to shift for themselves as they can, and they must either beg or steal, or starue. And thus it comes to passe, that many become thieves & vagrant beggers, through their Masters niggardinesse, that would not do his duty in bestowing some proportionable and competent releefe vpon them.

So much for their duties that be further off from equality in the family, as parents and child, masters & seruants: now those that are more equall are husband and wife: whose duties are either common to both, or more particular to either of them. The common duties are these;

First they must loue one another with a pure heart feruently. This duty both husband and wife must performe naturally one

The benefit  
that will grow  
from the mutual  
loue of married  
folke.

Loue prefer-  
reth chastity

one to another: which that they may the better strue for, let vs consider of some excellent commodities, that will proceede from this loue, and which indeed will shew in their practise, whether there be this life or no. First, this benefit will certainly ensue, Where there is loue betwixt man and wife, they will be chaste, and true hearted: so farre as they loue one the other truly, they are guarded from all strange lusts euen in heart, that they will not allow any vnchaste desire, much lesse any vnchaste looke or action. For so in *Prou. 5, 19, 20. Delight in thy wife and reioyce in her loue: for why shouldst thou goe after strange women?* As if he had saide, Sure enough, if thou do not loue thy wife, thou wilt follow a whore, or at least art in danger to do it: but if thou loue thy wife truly, thou art strengthened against a stranger.

And so may it be sayd of the wife, concerning her husband. For it is not the hauing of a wife that maketh a man chaste, and keepeth him from filthinesse, but the louing of his wife is that that will keepe him. And so it is not the hauing of a husband that maketh a woman honest, and preserueth her from adulterers, but it is the louing of her husband that will do it. For many married men, and women, liue filthily and impurely; but if they did loue one another, they were safe from that fault. This then is one benefit, It is a most sure defence of ones chastity to loue each other.

Loue breeds  
patience.

Another benefit, that constant loue will bring, is, that they shall be very patient: abundance of loue brings abundance of patience; for loue hopes all things, and suffers all things. And loue is not prouoked: but where there is little loue, there is little bearing, and little hoping, and there they be quickly prouoked: vpon euery light and small defect or fault they grow to brawles and chaling: and then who euer was troubled with such a husband, or such a wife? Nay, they might rather say, who euer had such an vnloving and vnkind heart as I? For if there were that loue that should be, and in that measure that it ought, they would beare with patience and with meekenesse, such infirmities, and would not be so quickly prouoked to bitterness. As the mother, that, in good earnest, and without dissembling,  
loues

loues her little child, though it cry all night, & breake her sleep, and disquiet her very much, yet she will not throw it out of doores, nor lay it at the further end of the house, but she vseth it kindly, and will doe what shee can to still it: and when it cries, she will sing, and in the morning they be as good friends as euer before, and shee feeds it, and tends it neuer a whit the lesse for all the nights trouble. One that were not acquainted with the loue of a mother, would wonder at it: did it not disquiet her all night, and can shee be so merry with it now? yea shee can; for she loueth it, and hath forgotten all that, in the morning. And so, indeed, could the husband and wife loue one another, with such a pure and Christian loue, they would beare much, and indure much, and not suffer their affections to bee diminished. For loue is alway a brestplate against impatience.

A third profit, that springs from loue, is, that it edifies, and Loue edifies. seekes not it owne things: therefore if they loue one another, they will in all things seeke the good of one another. And then, if the husband see a fault in his wife, he will admonish her of it, meekeiy and gently, and labour to bring her to amendment: and then if shee see any fault on his part, she will with all reuerence and humility tell him of it. But on the contrary, where there is not loue, they will regard their owne ease, more then the saluation one of another. Then, if the husband see his wife in any fault, he thinks, indeed it is a sinne; but if I should tell her of it, she will straight be in a passion, and chafe. And so the wife; I confesse this sinne is dangerous to my husbands soule, but if I should speake of it, hee is so heady, that hee would be bitter, and furious against mee presently. But now here is a great want of loue in either party. For, what though your wife will be in a passion? he that loues his wife, had rather she should be in a passion against him for a little time, then God be angry with her for euer. And the wife that loues her husband, would more willingly suffer her husbands displeasure for a while, for well-dooing; then he should suffer Gods wrath eternally for ill doing. Whereas they (not louing one another) put it off with silence and dare not speake.



Loue armeth  
vs against iea-  
lousie.

A fourth fruit of loue is, that it armeth vs against ialousie, the poyson of all duty. For loue will neither be suspitious in matters of goods, or ialous in matters of the body. For all ialousie, and causelesse suspicion, ariseth of one of these two points: first, either that one is, or hath been wicked himselfe, & hauing been faulty and naught, he is ready to iudge others by himselfe, and to measure all with his owne measure; or else from a dotting affection, that hee makes his wife a God, and this is not true loue. So when the wife dotes foolishly vpon her husband, and makes an idoll of him, then is she quickly ready to be ialous, whereas true and sound loue would worke the contrary effect in her. So for matters of goods, he that trusts in them, will trust no body with them, neither wife, neither seruants, nor children, nor any, but is alwaies suspitious: not because they would not deale faithfully, but because he makes that his God, and therefore is immoderately afraid to lose it. But where there is a pure and seruent loue, that will cut off all needlesse misdeemings both in goods and body. This is the first duty that is common both to husband and wife

Faithfulness be-  
twixt married  
people.

The second followeth, and that is faithfulness; that both bend their wits, and all their indeuours, to the helpe each of other, and to the common good of the family. The husband must not follow his priuate pleasure and delight, nor the wife her own ease and pride: but though by nature they could both bee content to seeke themselues; yet they must strue both to build vp the house, and to doe good one to another, and not hurt, because they stand in the place of Christ to those that are committed vnto them, both for their soules and bodies. First then the husband and wife must be faithfull in their bodies one to another; else they breake the couenant of God. For marriage is not a couenant of man, but a couenant of God: wherein the parties bind themselues to him, & they be in recognisance in heaven, to keepe themselues pure and chaste one to another. Then for other matters, there must be one purse and one heart and hand for the good of the family, and each of other. But now if the wife be wastfull and idle, then she (like a foolish woman) pulls downe her house. And if the husband be an ynthrif and

and consume and spend that idly, and vainly (to serue his lust, or pride, or any other sinne) that might helpe his wife and children, and be a meanes to make them liue plentifully and chearefully, whereas now they are pinched with want and necessity, this lauishng is a great vnfaithfulnesse, and comes accompanied with many inconueniences. So much for the generall duties belonging both to husband and wife. The particular follow.

And first, the wife must feare her husband; as is commaunded *Epheſ, 5, 33, Let the wife see that ſhee feare her husband.* And *1, Peter, 3, 2,* the Apostle requires a *conuerſation with feare.* So if euer the wife will be comfortable, & profitable to her husband, and do any good in the family, she must haue a care of her hart, and looke that she carry an inward feare to her husband. For, the husband is the wiues head, euen as Christ is the head of the Church: & euen as the Church must feare Christ Iesus, so must the wiues also feare their husbands. And this inward feare must be shewed by an outward meekenesse, and lowlinesse in the speeches and carriage to the husband. As, in the place aboue named out of *Peter*, hee saith, they must be attired with a meek and quiet spirit: She must not be passionate and froward to him or to any of the family, specially in his sight, but should haue such a regard of his presence, as that shold gouerne her tongue and countenance, so that, it may not be offensive or troublesome vnto him. And for her speech, neither when they be kind and louing together, must she growe into grosse tearmes; nor, if any iarre, or offence come, rush into tart and sowe words, to ease her selfe vpon her husband, whome she should feare. Thus must she imitate *Sara*, and good women, as *Peter* saith; & in so doing, she shall proue her selfe to be a daughter of *Sara*, a true Christian: But contrarily, if she behaue her selfe rudely, and vn-mannerly in her husbands sight, to grieue him, and offend him, she failes in the first and maine duty of a good wife, & so farre shall surely come short of all the rest.

The second duty of the wife, is constant obedience, and subjection. Now, in what things, and after what manner this obedience

The duty of the wife.

First shee must feare her husband.

Wiues must be subiect to their husbands

dience is to be performed, the holy ghost doth declare. For, in generall, there is no woman almost so rude, but she will yeeld, that she must obey her husband: but in the particular, and in the manner of it, there is the failing. Therefore the Apostle hath (to put all out of doubt) set downe both the matter & the manner. *Eph, 5. 24.* *As the church is in subiection to Christ, so let the wife be to the husband in all things.* For the things wherein shee must obey, he saith, In all things; meaning, in all lawfull things. For the commandement of the husband, is as it were the stamp of God set vpon the things commanded: & if she rebell against his commandement, she rebelles against God. The wife then must perswade her selfe, that her husbands charge is GODS charge; & when he speaks, God speaks: & therefore she must resolute to obey him in all things.

Then for the manner, he saith, As the church obeyeth Christ. Now, we knowe that the church obeyeth Christ willingly, and chearefully with a free hart: & though the things, which Christ commaunds, be oft-times contrary to nature, and no whit at all delightfull to the flesh, yet the true church will more set by his word, then her owne pleasure, and haue a greater regard to please him, then to serue the desire of the flesh. Therefore the wife must obey her husband in all things chearefully, and willingly, without gainfaying. These be the duties of a worthy woman, of a daughter of *Abraham*, and a Christian wife: which so farre as she is carefull to performe, so far she may looke, that her husband should doe the duty of a good husband vnto her: or if he do not, yet God will reward her liberally. For such a woman is much set by of God, and that not with an idle affection, that no body can see; but with such a working loue, as shall shew it selfe by good effect, in plentifull blessings, on her soule and body, if she can frame, for conscience sake to God, to yeeld a willing and free obedience to her husband in all lawfull things; and that with a meeke, and lowly carriage of her selfe, proceeding from an holy feare and reuerence of him, being in Gods stead. Now follow the speciall duties of an husband, for he hath not all these priuiledges for nothing, & those consist in twomaine points.



In } Governing } cohabitatiō, to dwell with her, as a man of knowledge.  
her wisely by } edification, by } good instruction.  
} } good example.  
} performing all due beneuolence } maintenance.  
} } imployment.

First, for cohabitation. The first duty of the husband, is, to dwell with his wife: that sith there is a neere and deare society betweene them, and of all others the neereſt, (for she is to him as the Church is to Christ, flesh of his flesh, and bone of his bone) therefore he must be willing to haue his abode, to walk with her, talk with her, and let her haue all comfortable familiarity with him: that she may see, he delighteth in her company, and may well knowe, that of all others, shee is his most louing and welcome companion. And so in the lawe it was commanded; that the first yeare any one is married, he might dwell at home, and reioyce with his wife for that whole yeare: what euer affaires of the common wealth, or warres were abroad, yet he was by Gods lawe freed; so that neither king, nor captaine might command his seruice from home, but he must deale with his wife, that she might haue experience of his loue, and haue comfort by him: that, by long continuance and society, their hearts might be so neerely ioyned, as nothing might rend them in sunder.

This reproveth those foolish men, indeed not worthy to carry the name of husbands, that can take more delight in any foolish, riotous, and vnthrifty company, and haue more pleasure in any lewd and vaine exercises, then in the society of the louing and kinde wife: that are neuer so merry, as when the wife is absent, and neuer dumpish and churlish but with her. So that it may seeme, that her company is a burden, and her presence a clog vnto them; such as dwell with haukes & hounds, and drunkeards, and gamesters, not with their wiues. These shall carry the brand and name of fooles, so long as they haue no more care to preuent so much ill, and do so much good, as if they had any godly wisdom, or loue to their wiues, they might. For what do they but throw themselues into daunger, and lay their wiues open to Sathans temptations? yea, and giue

iust occasion to them, to thinke that they loue them not? But you will say, we must haue our delights, and follow our sports. And why you, more then the wife? Might not the wife say, I must haue my delight to, and take part of the recreation, as well as part of the trouble is mine? yet this would not be counted a good excuse for a woman to be ranging abroad; but they look that she should accept their company, & be willing to be with them: and why should not they then bee as willing to dwell with them, according to Gods commandment? So that, the husband must dwell with his wife, and neuer depart from her, but vpon a lawfull and good calling, and cause: and then also, so, as that she may perceiue, he doth rende himselfe in twaine, and carrieth but a part of himselfe, but still leaues his heart at home with his wife.

Husbands  
must edifie  
their wiues.

Secondly, he must dwell with her, as a man of knowledge: and edifie her both by a good example, and also, by good instructions. For his example, first he must carrie himselfe so wisely, and so holily, as that she may see in him a patterne & image of grace, & wisdom: he must be a glasse vnto her, by looking into which, shee may learne to attire her selfe in all holy wisdom.

Therefore he must neither be froward, teasy, nor lumpish, for then he shall be hated: nor light, vaine, and foolish; for then he shall be despised. He must not be base, and niggardly; for then his base heart will breede a base estimation of him: neither must he be prodigall and vnthrifty; for then hee shall so pinch himselfe with want and necessity, as that he shall not be able to relieue and refresh his family: and so he deprives himselfe of his reuerence. For want of this wise and holy carriage, it comes to passe, that many can speake much of the weaknesse of a woman, & make large discourses of the impotencie of that sexe, when indeede it is long of themselues. As if the head should lead the body among briars and thornes, and dash it against euery wall, and then complaine of the hurt and paine that it suffereth: so, many foolish men, when they should frame themselves so, as to draw their wiues to godlinesse and reuerence by their example, they, by rude and absurd behaviour drawe  
themselves

themselves into contempt, and put vndutifulnesse vpon their wiues, as it were perforce, and then are ready to complaine & exclaime of them, when they should rather cry out of their own folly.

Next, the husband must edifie his wife by instruction. 1. Cor. 14, 35, the Apostle saith, *If women will learne, let them first aske their husbands at home.* The husband then must bee to well furnished with sound knowledge, as that hee must bee able to teach his wife, and sowe the seed of God in her conscience. And one speciall and chiefe part of wisdom in the husband, by which hee must learne to frame his instruction, is, to obserue those good things which he seeth in his wife, and to cherish them. For, nothing is more forcible to encourage a woman in any good thing, then that she perceiueth, that her husband doth marke, & approue those good things which are in her, as well as the faults, to reprove them. And for want of this encouragement, that men are continually chiding, & neuer go about to nourish any good thing: it falls out, that many women, which by good vsage might be brought to goodnes, grow to great distemper & passiō. And, as he must labour to increase the good things that are in her: so also, he must seeke to amend and cure those things that are faulty, wherein she doth amisse: and for ordinary infirmities, he must passe by them, onely praying to God for her. But if it be a thing that needeth phylicke, & must haue a medecine, a wise gouernour will choose his fittest time, & consider the nature & disposition of his wife: that if she be of a gentle spirit, he may vse gentle meanes, which will then doe most good: but if shee bee of a more hard nature, rougher meanes must be vsed, and she must be dealt withal after a more round manner: but alway provided, that it neuer be done in passion & before others, but with a quiet and mercifull heart: so that she may see that he seeketh her saluation, & not disgrace: so that hee ease himselfe vpon her, but to conuert her soule. But if the husband be violent in company to reprove; of bad, hee maketh her worse, and more alienate her from him, so that she perceieth, that shee hath a foolish head, that is not a teacher, but a destroyer. And for want of this diligent care in choosing time & place, & obseruing the nature of the party, it cometh to

Husbands must  
obserue the  
good parts in  
their wiues.

How & when  
the husband  
should reprove  
his wife.



pasſe, that rebukes, which in themſelues are good, and ought to be performed, do more hurt, then good, becauſe he obſerueth not where he dooth it; but reprobues her before company, to which he ſhould not diſcloſe his owne and her ſhame. And then alſo moſt vnreaſonably and vntimely: for when ſhe is out of temper, and paſſion hath already ouercome her, then he fails to adminiſter his Phyſicke, as it were vpon a full ſtomack: whereas, he ſhould patiently haue waited for a fit time, and not be ſo fooliſh, as when ſhe is gone, and anger hath ouerruled her, then to looke, that ſhe ſhould vpon a words warning, returne and come againe into her right minde, and vpon the ſudden reforme all that is amiſſe. For, this is not wiſedome, but a token of his folly, rather then of any true loue or diſcretion. But what ſhall one let his wife go away ſo, and take her courſe? No: he muſt at that inſtant ſpeake to God for her, when ſhe is not fit to be ſpoken to. And after, when the coaſt is cleare, and all is quiet, then with a louing heart, and good countenance, and yet, with plaine & euident proofes, and reproofes out of Gods Word, he muſt ſhew her fault, that godly ſorrow may bring her to repentance, and amendment. And, by theſe meanes ſhe may gouerne well.

Due beneuolence muſt be giuen to the wife.

Another duty of the husband, is, in giuing her all honour and due beneuolence: which ſtands in two things. Firſt in giuing & allowing her all maintenance, and meet helps both for neceſſity, and alſo for honeſt and Chriſtian recreation and delight, ſo far as his eſtate and hers require, and their abilities do afford. And he muſt do this willingly, liberally, and freely; not tarrying, till it be begged or gotten from him by importunate intreatie, as if one ſhould wring it out of *Nabals* hand, like as if it were water out of a flint ſtone. For this is a great ſuſpicion of want of loue: for loue is alway bountifull. And beſides, it leſſeneth the benefit by the one halfe, when it muſt be wreſted, (as it were by maine ſtrength) from him. Therefore, he muſt conſider, and before he be asked, prouide what he ſeeth neceſſary for her, and what may be after a Chriſtian ſort, delightfull vnto her, and preuent her with the gift. Euen as a father, that loues his child, will not tarry till the child come and beg apparrell, or meate,

meate, but he doth cast before hand how to helpe him, & vnr-quested, giues him things that be needefull: much more then, must he doe thus to his wife, which is the one part of himselfe, and neerer, and should be also dearer vnto him, then any other.

A second worke, wherein this due beneuolence must shewe it felie, is, in giuing her due imploiment; he must marke & obserue the giftes of wisdom, & gouernment, or what euer else God hath made her fit for, that he may set them on worke, and imploie them. And hereby, hee shall shew his loue vnto her, and the confidence he puts in her. For, it is said of a good wife in the *Prou*, 31. that *the heart of her husband trustes in her*. And this is a meanes also to keepe her frō discouragement, & idlenes: and besides, it will turne to the great good & profit of the family.

How an husband  
may bett keepe  
his wife from  
idlenes

Which reprobues the practise of many foolish husbands, that be busie bodies, & wil haue all come through their owne hand; and then indeed nothing goes well through any hand, because of this disordered confusion: As, if the Pilot would both hold the sterne, and hoise vp the sayle, and be vpon the hatches, and labour at the pumpe, & do all himselfe, it must needs go ill with the ship: euen so, in the family; when the husband taketh al vpon himselfe, it is the next way to ouerthrow all. Therefore those gifts, that God hath giuen the wife, the husband must see them put to the best vse: and then she shall be a fellow helper to him, & bring a blessing vpon the family, by her labour. And so much for the duties of husband & wife: which I do not so speak of, as though it were in the power or nature, of any man or woman, to performe them: nay, by nature, we be inclin'd to the contrary. The wife is naturally disobedient and stubborne, prone to cōtemne & despise her husband: & he is ready, either to be out of her cōpany, without cause, or being with her, to be light & foolish, or else sowre & churlish, & to do her hurt by his example, & make her worse, rather then better: & both of them are destitute of all true & spirituall loue, one of the other. But, God shewe these duties in his word, to the end, that we seeing our sins & our weaknes, might bewail our wants before God, & beseech him that requires these things at our hāds, to work these

graces in our hearts : and as he hath giuen vs these good commandements, so to giue vs good hearts to keepe the commandements. But, if any be so blind and so vnacquainted with the wickednes of his own hart, as that he dreameth of some strength in himself, to do these duties: it is certain, he neuer did performe any of them in truth, nor shall euer, till he do lament his wants with vnfained griefe before God, and desire him to make him obedient, as well to giue him a charge of obedience. And thus much for priuate persons; as namely parents and children, masters and seruants, husband & wife. Now follow the duties belonging to publik persons; as also what they ought to performe to such as are committed to their charge, which are either in Church, or

In Church, as } Minister }  
 } People }

In Cōmonwealth, as } Magistrate, }  
 } Subiect. }

Duties cōmon  
to minister and  
people

Phil. 1. 9.

Col. 3. 9.

2. Th. 1. 2, & 2.  
12

2. Th. 1. 3. 11.

Ministers must  
pray in secret.  
Ministers must  
be thankful for  
blessings be-  
stowed on  
their people.

Now the duties of the Minister & people, are, either common or speciall. The common duties, which mutually belong to the both, are, to pray one for another, & to giue thanks one for another. That the Minister ought to pray for the people, the example & practise of Paul, for the *Phi*, *Col*, *Thes*, doth declare: for whom he gaue thanks to God, and praid day & night, for their encrease in all good graces. Hereby, then, Ministers must learne to pray to God in secret, for the flock cōmitted to their charge, that God would pardon all their sins, & heale their natures, and make his doctrine effectual to work grace in their harts. And the, if God haue heard his prayer, & blessed his preaching, to cōuert the hearts of his people, and to saue their soules, he must not let this slip, but mark & obserue, & return thanks to God for it. So, 1, *Sam*, 12, 23. the people being terrified with the extraordinary thunder (being the manifest tokē of Gods displeasure against them) & seeing their sins, come to the Prophet *Sam*, and desire him to pray for the: His answer is, *God forbid that I should sin against God, & cease praying for you*: shewing that it is a great sin against God in the Minister, if he be not frequent in prayer for his people. So that, though the Minister study diligently, preach painfully, & walk religiously in al good cōsciēce: yet if he pray not to God, & beseech him earnestly to amēd their faults, & to cōuert their soules, & do not also giue thanks, whē he perceiueth any



any good thing wrought in them, and pray for the continuance and increase of it, he doth sin against God, and faile in a speciall duty that he owes to his charge. For, all planting and watering is in vaine, vnlesse God giue the increase. And how can he expect any blessing of God, vnlesse he do, both often, & earnestly, seeke for it, and render most hearty thanks for it, as he finds it granted.

And likewise, that it belongs to the people to pray to God for their minister, it is plaine, *Heb, 13, 18.* where this commandment is giuen; *Pray for vs: for we are assured that we haue a good conscience, &c.* And *Paul to Philemon* sayth, that hee hopes through their prayers to be giuen vnto them. And *2. Thes, 3, 1.* he wils them to pray for him, that the word of the Lord might haue free passage, and that he may be deliuered from vnreasonable men. *1, Tim, 2, 1.* he wils that prayers be made for all in authority, that as God hath set them over vs as gouernours, so hee would gouerne their hearts, and order their proceeding aright.

People must  
pray for their  
minister.

This reprocues those people that a long time haue liud vnder a ministry; but all that space cannot say that they haue once offred vp a true and hearty prayer to God for their pastor, that he might be furnished with gifts for the discharge of so great and waighy an office, and haue neuer made request to God in his behalfe, to open to him the doore of vtterance, that he might deuide the word of truth aright: to be with his meditations, and direct his tongue, that he might speake to their consciences, and for their edifying. And againe, if at any time God haue powred downe more plentifull grace vpon their Minister, that he hath been better stirred vp to teach them, and hath spoken with more power and zeale then ordinary, more earnestly reprocuing their sins, and exhorting them to repentance; yet they take it but as an ordinary thing, and let it passe without any notice, as though it were not any mercy of God to prepare the Ministers mouth to speake to their conscience. And because they be thus slacke in desiring, and negligent in thanksgiving for so great a fauour, God doth iustly depriue them of a great part of the blessing, because they haue carelessly omit-

so great a part of their duty. So, for the ministers of the word, many there be that can say, they haue preached many sermons, & deliuered many doctrines & admonitions to their people; but who of many can say, as *Ier, 13, 17. My soule shal weep for you in secret?* If publike preaching cannot preuaile, I will try what priuate weeping can doe: & if I cannot moue them (by speaking to them) to amend, I will moue God with many teares in secret to conuert them. And thus much for the common duties of both, The particular follow. And first of the people.

The people  
must reuerence  
their Ministers.

The first thing that the people must performe to their minister, is to haue him in reuerent account and estimation. And this is commanded 1. *Thess, 5, 12.* where the Apostle giues this charge: *Now I beseech you brethren, know them that labour among you, and that are ouer you in the Lord, and admonish you, that you haue them in singular loue for their workes sake.* As if hee had sayde, I speake not this so much for the Ministers sake (for whether you loue him, or account of him or not, so long as God accounts and esteemes highly of him, he is well): but I desire you, euen for your owne good, that for those faithfull men of God which labour among you, to whom God hath giuen the spirit of grace and wisdom, and whome God hath set to watch ouer your soules, let not them be forgotten & neglected among you: but take knowledge of them, & obserue them, & that for their workes sake. For in truth they of al men deserue most to be regarded & accounted of, in respect of the profit that they bring, and the worke that they performe. Which how soeuer it seeme not outwardly so commodious, and commonly brings no moneys: yet inwardly it is pretious and brings vnspokeable peace vnto the soule. For vnto them is committed the word of reconciliation and life, and they are made disposers of the treasures of God, that bring comfort and reioycing to the hart. If then they be meanes to communicate all heavenly and spirituall graces vnto you, if they helpe you to heauen, if they purge the soule, and build up in faith, if they beate downe sinne, and ouerthrow the power of Sathan in you, ought you not to loue them, & that for their worke, and your profits sake? But many there be that make no such account of him, and why? because they feelee no  
such

such neede of him, they see no necessitie of his labour, but that they may well spare him, they can see no good he doeth. And no wonder they can see none, to whō nothing seemes good, but that which serues their flesh. For, as they account of him, so they profit by him: & iust it is from God, that as they dispise his Minister, so he should dispise them, and make them fruitlesse hearers of that word, which in better men, wāts not a most excellēt fruit, according as Christ hath said, *He that dispiseth you, dispiseth me: and he that dispiseth me, dispiseth him that sent me.* If they despise God, how can they reuerence the men of God?

And hence it is, that yong and vaine persons, in many places, are growne to that height of impudencie and shamefulesse, in sinning, and standing for sinne, as they dare set themselues against the minister of God, and oppose their life, of purpose, against his doctrine, and stand as stiffely for the dishonoring of God, & the breach of his law, as he can stand for his law: whose life is nothing but a disgracing of the ministerie. For, in publike view of the world, they gainesay that by practise which was taught publikely: & euen in the heate of the Sermon, while the reproofe is yet fresh, and scarcely ended, then, in the heate of their raging lust, they fall to that which was forbidden by God, and by his minister reproofed. But how comes foolish youth to bee thus impudent, but that they are animated by the froward example of elder persons? As those yong children that mocked *Elisba* the Prophet, how could they speake so basely, & so contemptuously of the reuerend man of God, but that they had vsually heard such things at home by their gouernours, and must needs vtter them when they come abroad? But, was not this their boldnesse met with? did not God pay them home though they were but children? Two beares came out of the wood, & slew 40 of them. For, when they dare professe themselues to be aduersaries to the man of God, & to the law of God, they must needs faile in all other duties: despising the person, they must needs neglect the doctrine; & not receiuing the Preacher, they cannot take good by his preaching. The minister of God then ought to be esteemed, not according to his coats & wealth, but according to the singular worke performed by him, & the holy calling which he is called vnto.

A specially reason why some yong men grow shamelesse to withstand their Ministers.



The people  
must obey  
their ministers  
doctrine.

The second duty of the people, is, to obey the doctrine of the minister, taught truly out of the word of God, This is commanded, *Heb, 13, 17, Obey them that have the oversight of you, & submit your selves, &c.* He wils them to obey their ministers, namely, in doctrine : and hee addes the reason ; because they watch for your soules. Sith they stand vpon their guard, to defend your soules from destruction ; therefore submit your selves, and obey not so much the men, as the doctrine and instruction deliuered out of Gods word, by their ministry. And secondly, if you do not this, you shall be so farre from giuing ioy to the hart of your minister (which good people should doe) as that you shall pearce his soule with sorrowe, & cause him to cate vp his heart with griefe. For, what greater anguish can come to the ministers soule, then this, that, when he exhortes his people to holines, they be vnholly; he teacheth them to be spiritually minded, and they bee set altogether on the world: he shewes them, that they must rule themselves, & families, after the law of God, and they followe their owne lust. This (of all afflictions) doth most wound & breake the heart of a godly and faithfull minister, that in loue to his flocke, preacheth Gods word sincerely vnto them. But (will some say) what neede wee care for his griefe? Nay, this is it, that many desire, and wish nothing more, thē that they could but know how to vex the minister. But (saith he) make not so light account of greiuing the minister, for that is not profitable for you : he hath the sorrow of it, but you the losse: he is driuen, oftener to runne vnto God, by your ill intreaty, & to seeke for the loue of God, when men do neglect him: but in the meane while he cannot, with that spirit & courage, pray to God for you, nor so powerfully and chearefully preach the word vnto you.

Payment of  
tithes onely is  
no full dis-  
charge of all  
our dues to the  
minister.

This reprocues them, that bragge of their good dealing with the minister ; and thinke they pay him all his dues, and doe their dutie as well, as any, and take it as a wrong, that the minister esteemes not of them, as well as of others. But what dutie is it, that they performe ? Do they obey the Gospell that he preacheth, and submit themselves to his doctrine ? This is the chiefe duty : and where this is not, there is no duty done, worth thanks :

thanks: vnlesse they be conuerted, they do not pay the minister his due. For a faithfull pastor, and a man of God, regards not so much the tithes, and the fleece, as the saluation of their soules. He comes (as Christ saith) to Peter, to be a fisher of men: and, if they will not be drawne out of their lusts and sins by his preaching, they faile in the principall duty. For, he that neglecteth obedience to the doctrine of the minister, is an ill sheepe, and vngodly person; shew what kindnesse he will to the person of the Minister.

The last duty of the people to the minister, is, to yeeld sufficient maintenance vnto him, both for his reliefe & sustenance, as also for his defence against the wrongs of ill disposed persons. And this is commanded, *Galat. 6.6. Let him that is taught in the word, make him that hath taught him partaker of all his goods: be not deceiued, God is not mocked, &c.* Where, willing them that are taught, to prouide for the maintenance of the minister, he meets with the cōmon corruption of men, that think al is well gotten, that they can defraud and deceiue the Minister of: and therefore carnall men are neuer more wittie in any thing, then in withholding his dues: but he saith, Be not deceiued. As if he had saide, You thinke to deceiue another; but indeede you ouerreach your selfe: your selues be deceiued at the length. For, though this cunning dealing may happily be hid from men, & done so closely, that it shall not be knowne, yet God will not be thus mocked; he seeth and knoweth mens fetches well enough: there is no cloaking with him, that searcheth the harts. For if you deale thus wrongfully, make account, that, as you sow, so you shall reape; such as your seeding was, such shall be your haruest: this your corrupt and vnjust dealing, shall in the end, bring much discomfōrt to your selues. And in another place the Apostle saith, *If they giue you spiritual things is it a great matter, that they receiue carnall?* and *Those that serue at the altar, liue by the altar.* So that, it is the peoples dutie freely and without grudging to help the minister with sufficient allowance, for matters of this life.

Lastly, they must giue him maintenance, against the wrongs

To yeeld  
maintenance

The people  
should defend  
of their ministers

against the  
wrongs of ill  
men.

of bad men: as is noted of *Aquila* and *Priscilla*, *Rom*, 16. 4 that they stood for *Paul*: and that was not a thing that he alone stood bound vnto them for, but in so doing they deserued thanks of the whole church, which receiued good by his ministry. And if this duty were carefully performed, persecutors would not be so bold and audacious, to molest and trouble the ministers, and faithfull men of God, as they be. But it comes oft so to passe, that, though the pastor be in all thing faithfull to his power, and beare such a loue vnto his people, as that hee would part with his life to do them good: yet, let but some vile person, of a wicked and vngodly life (as indeede the diuell neuer lackes such instruments to vex Gods ministers) let some base limbe of the diuell steppe forth to set himselfe against the minister, & to persecute him, many in the congregation will be ready to ioyne with him, and haue their hand in as deepe as any. And for others of the better sort, what courage haue they to stand for him, and to defend his good cause? when will they open their mouths in his defence? or put themselues into any trouble to procure his safetie? but are ready to say, It was his want of discretion, he was too hasty and vnadvised, he might haue kept himselfe quiet. And thus, either because they be dastardly and dare not, or malicious & will not, almost none can be found that will stand in the maintenance of their faithfull minister, against the fury and malice of *Sathan*, and his members, wicked persecutors. But this is a grievous fault: for if any had a good friend to whome he were much beholding, and of whom he had receiued many benefits, no man almost is so cowardly and base minded, but if he heard one raile vpon him & abuse him, he would take courage to speake for him, & for his credit: but who almost can be found, of many in the parish, that can afford a good word for the minister? Nay, are not most of this mind, that if he be molested, all is lost that fals beside? Thus much for the duties of people; the ministers particular duties follow.

The first is to be a good example & patterne vnto his people in loue, in faith, in patience, & in euery good worke. As 1. *Tim*, 4, 12. *Let no man despise thy youth*, saith *Paul*. Yea but might *Timothy* say, How can I stay them? Hee answeres, shew thy selfe

Particular  
duties of ministers  
to their  
people.



himselſe an example to thoſe that beleue. This then is comanded (as duty that gaines the Miniſter great reuerence & account in the hearts of his people, and keepes him from contempt) that the light of God ſhine forth in him, & that they may ſee the graces of the holy ghoſt in his conuerſation. And therefore alſo the Apoſtle ſhewes how he muſt gouerne his ſeruants, and order his children, and his whole houſhold; elſe if he lay load of doctrine vpon others, and do nothing himſelſe, they may ſay, *Phyſition heale thy ſelſe: & pull the beame out of thine owne eye thou hypocrite.* And this will make all his preaching fruitleſſe and vaine: for he that cannot gouerne himſelſe and his owne family, how is it poſſible, that he ſhould order his flocke aright? Therefore he muſt ſhew his firſt ſkill in gouerning himſelſe and thoſe that beneereſt vnto him.

The next duty of the Miniſter is to preach the pure word of God, in ſeaſon and out of ſeaſon; to feede the flocke diligently and faithfully, to prepare and deliuer ſuch hoſeſome doctrine, as may nouiſh the ſoules of his people, to deuide the word of truth aright, to ſpeake to the capacity and conſcience of his hearers, in all diligence and faithfulneſſe, not making merchandize of the word and goſpell of Chriſt; that ſo his people may be prepared as a fit and pure virgine, to be married vnto Chriſt. And ſo far as he doth theſe things, namely that in doctrine and example he go before the flocke, ſo far he may looke for duty at their hands: or if they performe it not, yet he may ſay as *Iſaiah* did 49, 4. *My iudgment is with the Lord, and my worke with my God.* And thus much for thoſe ſuperiours which haue authority in the Church, and there inferiours. The ſuperiours, and inferiours, in common wealth, follow: and thoſe are magiſtrates and ſubiects.

The firſt duty of the ſubiect is ſubmiſſion both inward and outward; In heart to reuerence, and outwardly to obey the Magiſtrate. And this is comanded *Rom. 13. Let every ſoule be ſubiekt to the higher powers.* He commands not only a bodily ſubiection, which may be in many rebellious perſons that reſiſt authority, & ly open to the curſe of god for this ſin: but an inward

inward submission of the soule, as vnto a sparke of Gods authority, and an appointment of his. For if this inward be not first, the out ward will faile vpon euery light occasion. There must be also, an outward subiection, in obeying their commands, so far as they cōmand lawfull things. As *Tit. 3, 1 Put them in remembrance that they be subiect to all in authority, and obedient.* But if it so fall out, that the prince, or any in authority vnder him, command things vnlawfull, against the commandement of God; then indeed we must with *Peter* say, *It is better to obey God then man*: but yet so, that we be content to beare any punishment that shall be laid vpon vs, euen to death it selfe. As *Daniel*, when the king made a wicked edict, would not yeeld vnto it, but yet he was content to yeeld to the punishment with patience, and neuer went about to gather a power against the king, in his owne defence. And the three children would not prefer *Nabuchadnezzars* cōmandement before Gods, neither yet did they by rebellion seeke their owne deliuerance; but quietly gaue vp themselves to death, expecting helpe onely from God. So that, if the magistrates commandement be lawfull, the subiect must obey: but if he require an vnlawfull obedience, hee must not rebell, but suffer the punishment, without grudging euen in heart as *Eccles. 10, 20, Curse not the king, no not in thy thought, nor the rich in thy bed chamber. For the foules of the ayre shall desery it &c.* as if he would say: Though the king or those in authoritie, vnder him, do thee wrong, yet allow thou no mischieuous or wicked thought against them: For if thou do, God will bring it to light. But if the king be vniust and wicked, then we must pray to God to conuert him, as *Paul* cōmands, *1, Tim. 2 1. that as our sins haue brought an ill gouernour ouer vs, so our prayers may either remoue or better him.* The first duty then is subiection, without gain saying.

Subiection.

Paiments.

Magistrats  
duty.  
Religion.

The second is to pay their dues, willingly and freely without discontentment, as *Paul* speaks; *Tribute to whom tribute, custome to whome custome*, and what euer payment else is necessary for the maintainance of their estate, partly that they may be able to repress rebels and enimies: and partly, that (hauing sufficient maintenance from the people) they may not bee distracted

fracted, but bend their whole indeauour to the good government and protection of their subiects.

Let vs now consider the duties of the Magistrate. For, he hath his charge to: and much is required of him, to whom much is giuen.

First then his duty is, to looke to godlinesse, that religion, and the pure woship of G O D be confirmed and maintained in his land. As 1, *Timothy* 2 2, *Paul* willes to pray for those in authority, *that we may liue a godly life vnder them*. First then, the magistrate according to his place, and the authority thereof, must haue a care of godlinesse: and looke that the holy seruice of G O D be set vp, and all false and idolatrous worship suppressed: And this did the godly and Christian Kings in former times. As *Hezekiah* and *Iosiah*, whose greatest care, and first worke, was to pull downe all Idols, and to exhort and command their people, to practise the pure and holy religion of God, according to his word. And where this is not done, the duties of the second table must needes be neglected.

The second duty of the Magistrate, is, to maintaine peace & quietnesse, to prouide for the vnity & concord of their subiects as in the same place of *Timothy*, *that we may liue a godly life, with all peace and quietnesse*.

Now, they must prouide for peace, by pulling downe and repressing the wicked with their authority; and also by maintaining and defending the innocent, and rewarding the good. For, vnlesse the Magistrate vse his power and shewe his authority against sinners, they will be practising and stirring against GODS Children. The serpent will bee nibbling at the heele, darknesse will hate light, and the dogges will bee worrying the sheepe. The duell driues them, and needes they must be troublesome, as hee their Captain is. For an ill conscience is alwaies fierce: and not hauing the peace of GOD, to quiet them, they cannot be quiet.

What course or way must be taken then? The Magistrate must make them quiet, by turning the edge of the sworde against



against them; hee must repress them, and let them see, that if they be troublesome, it shall be to their cost, they shall trouble themselves. And this will something bridle them; that good men may haue some reasonable peace by them.

De civi

The third duty of magistrates, is, to procure honesty, as in the same place of *Timothy*, the Apostle speaks. Now, this they must doe, by removing all lewde practises and persons, and those things, that are occasions to them; as stews, houses of filthinesse, and houses of gaming, which are meanes to prouoke men to much lust and vnthriftinesse, contrary to ciuill honesty and good matters. These things the magistrate must reforme, so faire as his authoritie will stretch, or else he is not faithful in his place. And this is commended in *Asa*, that he put the *Sodomites* out of the land. An other point of honesty, is, to take order for the poore, in good sort. First, for rogues and runagates,

2. King, 15. 8,  
Rogues must  
be punished

that being strong and lusty, make begging and wandring their trade of life; that they be seuerely punished and set to worke: that no maintenance or allowance be giuen vnto them without punishment, vnlesse they will settle themselves to labour: for (as the Apostle speaks) *He that will not worke, let him not eate*. And,

1. Thesse, 3. 10,

what more dishonest thing can be in a christian common-weale, then, that such men should be permitted? which pollute the ayre, and fill the land with sinne, making their life nothing else, but a continual practise of filthinesse, theft and idlenesse (which are finnes of *Sodom*) that liue without calling, without magistracie, without ministry, without God in the world, that neither glorifie God, nor serue the prince, nor profit the common-weale: but are an vnprofitable burden to the earth, and a blot to the state, & (as droanes) liue on other mens labours, and on the sweat of other mens browes. These filthy persons, and vnprofitable generation, this drossie of the land, this refuse and off-scouring of the world, must be purged away by the hand of the magistrate: in whose hand there is power, and to whome God hath for this intent committed the sword, that they may either cut of, or amend such rotten branches. And this the excellent and worthy example of *Iob* sufficiently confirms: who though he was abundant in mercie, and in all liberalitie to the poore

poore and needy (whose necessity) and not idlenes, made them stand in neede of his helpe) so that he was an eye to the blinde, (as euery good Magistrate, especially, ought to be) and a foote to the lame, &c. yet for these wicked persons, he so hated their sinne, and punished so sharpely their persons, as that they had rather flye to the wildernesse, and embrace the rockes, lye among the bushes, and eate the Iuniper rootes, then be seene in that place where *Iob* had any thing to doe, or come within the limits of his authority: yea, so infamous were they grown, that men shouted at them, as a thiefe: and they were almost quite banished from the company of men. And he giues this reason, they were villaines, and the sonnes of villaines, more base and vile then the earth, they tread vpon. This sentence the holy Ghost giues of these young and lustie roguing vagrants. But one might say, be they not men, and beare Gods Image? Nay (saith he) they haue so defaced the Image of God, as that they be not to be compared to the dogs of my flocke. The dogs of the flocke do good, in defending the sheep: but these are good for nothing, nor do nothing, but dishonor God, and defile the land with all filthinesse and abomination. Therefore, those, whome God hath made the head and hands of the Common-weale, must ioyne their indeuours together, to roote out the race of these vngodly and hurtfull persons. Which lately was, by holc some and good laws, something well redressed among vs: but now, through the negligence and foolish pittie of the inferiour Magistrats, in not executing these laws, they begin to reuiue a fresh, and (if the wiser care and diligence, of those in higher place, helpe not) will take head againe, to the shame of them, and hurt of the whole Common-weale. Therefore, as they will haue a care to performe their dutie, and wipe away their owne disgrace, and heale manifolde euils of the Common-weale, and hinder many sinnes among men, and establish a chiefe point of honestie, in and by their gouernment; they must sweep away this filth of the earth, and not suffer them to be maintained in idlenesse. For, the best mercy to such, is, to helpe them out of their sinne by punishment: and it is a great note of loue to God and the Common-weale, to reforme or

to those that be professed enemies to both.

And such as by reason, either of age or weaknesse, or infirmities, cannot labour, or else if they have strength to labour, cannot earne so much, as to maintaine them and their family; they must be helped by the provident care of the magistrate, & the Christian orders for that end taken, that they be not constrained to begge their bread. For, it is a most dishonest and base thing, to see men stand crying at the doore like dogges for bread. This bold and importunate begging corrupts their manners, and is contrary to all good nature, keeps them in idlenesse, and drawes a thicke skinn of impudency, o-ner their faces. Therefore, to prevent these euils and hurts, the wise and mercifull diligence of the magistrate, must take order for their timely and Christian reliefe.

And thus much, for superiours in authority. The superiours without authority follow, and their inferiours:

Duties of inferiours. Gods gifts are to be acknowledged.

which are either in } gifts,  
  } age,

The duties of those, which are inferiour to other, in gifts, is, first to acknowledge their gifts, and reuerence them for the same. If God haue bestowed vpon any one more wisdom, more godlinesse, more discretion, or vnderstanding then another, though he haue no authority; yet he hath an excellency and superiority, aboue those which haue not equall gifts: and this they must acknowlesse and approue to GODS glory, and honour him, whom God hath honoured. Else, they clip the Lords coyne, if (whom God hath graced, with the spirit of wisdom, and counsell, with gouernment and power ouer their affections, & such like) they, by obscuring, them, so much as they can hinder the glory of God, & the good fruite that might come to men by them. They must therefore with reuerence bee acknowledged. And thus the woman of *Samaritan*, *John. 4.* which at the first iested with Christ, at length perceiuing his gifts, acknowledged him to be a prophet (for so farre, onely, shee saw then) and deales more reuerently with him. And *Nebuchadnezzar*, seeing that *Daniel* was indued with wisdom and knowledge from God, to expound dreames more then himselfe or any



any of his Nobles, doth confesse it, and reuerenceth him for it. But contrary hereto, is their practise, which through enuy and pride set themselues, to deprave and lessen other mens graces, and thinke no gifts worth looking after, but their owne, and iudge all men fooles besides themselues. Yet they thinke it a duty, that other men should acknowledge their outward gifts, as wealth, parentage, titles and such like, and reuerence them therefore: as indeede they ought to bee respected with a ciuill regard for peace sake; but no man is bound to thinke the better of them for their worldly greatnesse. And why then doo not they themselues confesse the inward giftes bestowed vpon others, which are much more excellent then theirs?

The second duty of inferiours in gifts, is, to make a good vse of the gifts that others haue beyond them, imitating the godlinesse and patience that they see in them, taking counsell and direction from them. And as they must reuerence these graces in an other, so they must labour for them in themselues, as it were to light their candle at his, and to draw some drops from his full bucket.

*The good gifts of others are to be imitated.*

Thus the Woman of *Samarita*, so soone as shee perceiued Christ to bee another manner of person, then at the first shee tooke him to bee, left of iesting, and fell to aske him some questions of Religion, that shee might be the better, for meeting with a Prophet. And *Pharaoh*, perceiuing *Iosephs* wisdom and prouident foresight, put him in such a place, where his good gifts might procure the common good.

And *Nebuchadnezzar*, seeing *Daniels* fitnessse for an high place of office, preferred him, where he might put his wisdom, and other graces to the prooffe and practise. And hee, who thus makes good vse of the gifts of others, doth, in truth, acknowledge and reuerence them, in others: else all shew of accounting of them is but hypocritical, and shall yeeld no comfort to the soule afterwards.

This shames and reprocues them, that heare many graue

and godly speeches; and yet learn not any piece of one, to follow it. How many examples of patience and holinesse, & mortification, doe they see in good men, and yet be neuer a whit the better for them? G O D hath giuen so many graces for their good, and will they profite by none of them? That is a great fault, and shewes that, indeed, there is no true reuerence; for that which one esteemes and accounts of in an other, he would bee verie desirous to bee pertaker of, himselfe.

Now, on the other side, superiours in giftes must turne their giftes to the greatest good of others, vsing their wises dome to direct; their knowledge to instruct; their strength to beare burdens; as the Apostle saith: *You that are strong,* must not lay burdens vpon the weake to oppresse them: but *beare the burdens of the weake* to helpe them. Vnlesse therefore he, to whome God hath giuen more graces then ordinarie, doe vse that which he hath receiued, to the honour and glory of him that gaue it, and to the good of mankind, for which hee gaue it: hee is founde an abuser of the Lordes talents, which gaue them him: not that one should vaine-gloriously set himselfe aboue, other that want them: and so treade his inferiours vnder foote, or cruelly oppresse, or craftily circumuent, and deceiue those of meaner capacite then himselfe, but imploy himselfe to the common good of the whole Church, and the further edification of the weaker. For, as hee hath receiued more, so according to the number of these talents, hee must bring forth a greater increase. But for one to growe proud, and set himselfe aboue others, in regard of his preheminence: that brings the curse of G O D vpon him, and is the next way to make him despised, and to loose his giftes which hee can no better imploy. As it is seene by wofull experience in a great number, whome G O D had furnished with many giftes, both of body and minde: so that there was great hope, that they should haue much set forth the glorie of G O D, and done great good to the Church of G O D: when they

they beganne once to lift vppe themselves, and seeke their owne vaine glory, more then GODS glory; and so to turne their giftes the wrong way: themselves haue growne in contempt, and those graces they had, haue rotted away, and by little and little, come to nothing. And iust it is with God, that it should be so; for that man, which will not honour God with his giftes, GOD will see, that he shall not haue any honour by them. And better that they and their giftes should perish, then that they should haue them, to doe no good to others, but to set vppe themselue aboue their brethren. Thus much for superiors, and inferiours, in giftes: Those in age follow.

The duties of younger persons, to the auncient, is, Duties of the younger. to shew a reuerent opinion of them, and all dutifull and modest behauiour vnto them, in regard that they carry vppon them, as it were, a print of GODS eternitie. This is commaunded, *Leuiticus, Chapter 19. Verse 32. Rise vp before the hoare-heads, and honour the person of the aged; I AM THE LORD.* Where (giuing this Commandement of honouring the aged) he meets with young conceited heades, by this reason, *I AM THE LORD*, to whome thou owest obedience: I will haue it thus, and in this respect, it were the best way for thee to yeeld it. So, *Esay, Chapter 3, Verse 5.* It is noted, as a curse of God, and a plague, that comes with the subuersion of the Common-weale, when such weofull confusion should take place, as that young boyes, and children (of no discretion and gouernment) should presume against the ancient: and proude youtnes (that haue no grace, nor any thing to commend them) should grow to that extremity of impudency and shamelesnesse, as to presume against their betters, and preferre themselves before their elders.

Which doth sharply reprove the customable rudenesse of our young persons, that shewe no token of reuerence



to their elders, in rising or uncovering before them; but vse such behauiour towards them, as if they were their companions or play-fellowes.

Of elder persons.

The duty of elder persons, is, to giue a good example. For *a gray head is a glory, if it be found in the way of righteousness.* If they bee goodly, and holy, and shewe forth a wise and graue conuersation; then, either younger persons shall giue them their due reuerence, or if they doo not, the sinne lyes vpon their owne heades, and themselves are blamelesse.

So, *Titus, Chapter, 2. Verse, 2. The elder must be softer, honest, discrete, sound in the faith, loue, and patience.* As their body decayes, so their soules must encrease in all grauitie and sobrietie: and for their vsound limmes, and weake, they must get a sound and strong faith. By the long continuance of time, and often vse of the meanes of saluation, they must get great soundnesse, and power of faith, which may worke abundantly in them, by the fruites of loue, that alwayes doo accompany true faith: and this loue will make them patient; not froward, not pettish, not easie to be offended; but full of long suffering, and to bee an example to others, of meekenesse. But contrary it is in those, whose sinnes of their youth haue soaked so deeply into them, and so filled their bones, as there is no grace to bee seene in their olde age. Their wordes are altogether light, vaine, and foolish, nothing sauouring of grace; so that no man can, in reuerence either craue aduice of them, or be silent to heare such idle and vsauory talke, as customably comes from them: and their conuersation full of teastinesse, and vnadvised wrath, and blotted with miserable and abiect conuentionnesse, and greedinesse, that they are alwaies smelling earthwarde, and pursuing the world swiftly, when they can scarce goe vppe and downe in the world. No grace, no wisdom, nor any vertue beautifieth their gray hayres. These want (and that iustly) their honour, because they haue  
the

the first step, (namely old age) but they lacke the vphol, & perfection, that is, to be found in the way of righteousness. And thus much for the duties of superiors and inferiours commanded in this Commandement. The reason is next:

*That thy dayes may be long in the land which the Lord thy God giveth thee*

THIS is taken from the good effect and commodity, that will follow to him, that keepes his Commaundement. It shall bee for his profit, he shall haue the benefit of it himselfe. So that, hence we may learne this lesson, That the way to get a prosperous and long life, is to be obedient to parents and superiours, to honour them. As *Ephesians*, 6, 2. he saith, This is a Commandement with promise, namely, with an expessed and speciall promise, for the singular good of all that keepe it. For indeede this stirres vp the heart of the parent to pray to God for his children, that he would poure a blessing on them: and that not in word onely but indeede, and in the desire of his soule, he will beg it earnestly at Gods hand. For so the word, in the originall runne, *that they may prolong thy dayes*, viz, thy parents: when they shal haue occasion, to thanke God with a glad and a ioyfull heart, for that comfort which they haue receiued, by the obedience and dutifulnesse of their children; this brings with it a blessing of God vpon the soule and body of such a child, to prolong his life in all happinesse. But on the other side, when the father and mother of the child, through his rebellion, and obstinacy, are driuen to sigh, and mourne before God with a troubled soule, that hee, that should haue bene one of their greatest comforts, is one of their greatest griefes; this brings a curse and prouokes God to cut of his life, vntimely, and his soule also (vnlesse he repent) to his damnation. An example of this we haue in the *Reshabites*, the sonnes of *Ionadab*, *Jeremy*. 35. 19. They did reuerence their parents so much as that when he (seeing the excessiue abuse of wine to drunkennesse, and the abuse of houses and lands, to couetous greedinesse,) commanded them to drinke no wine, nor builde houses, nor

Obedience to  
our parents  
& superiours  
lengtheneth  
our dayes.

buy land: which might seeme an hard commandement, abridging them of their pleasure and profit; yet in loue to their father, they keepe it faithfully all their dayes. Now God comes vpon the *Israelites*, and condemns them by example of *Ionadabs* sons; shewing that he had been a better father to them then *Ionadab* had been to his sons: and his commandements restrained them from no lawfull delight, but onely from sinne, which would damne their soule; yet they would not be so obedient to him as the *Rechabits* to their father. Therefore in the last place he comes to giue a reward to the *Rechabits*, and saith, that *Ionadab the sonne of Rechab shall neuer want a man to stand before him*. Such a good thing, and so acceptable it is to God, that Children should submit themselues vnto their parents. And so *Ioseph*, hauing beene a good sonne vnto *Iacob*, *Iacob* prolonged his dayes; for he prayed so heartily for him that God could not deny his prayer. Alwaies when *Ioseph* came, then *Iacobs* mouth was full of blessings: and he was ready to pray for him with his whole heart, as that he could haue powred out his soule, in a prayer for him, to haue done him good. And these prayers of his did not goe into the ayre, and vanish fruitlesely, but tooke such place, that G O D indeede blessed *Ioseph* in himselfe and his posterity abundantly. So that the best dyet as it were, and the best ayre to make men liue a long and happie life, is, to be obedient to their parents.

Therefore let children learne to be dutifull & serue their parents, as *Paul* saith that *Timothie* did serue him as a sonne serueth his father: and the like is taught in *Malachy. 3. 17*. This doing, they shall bring Gods blessing vpon their soules & bodies; otherwise they shall either haue a short life, or if they liue long, their life shall be filled with miseries, or their soules with such raging and vnruely lusts, as draw downe the heaue wrath of God vpon them.

This serues also secondly, to instruct parents, that if they would haue it go well with their children, they must not then so much labour to get great matters in the world for them, as to take them downe betime, to instruct and nurture them in godlinesse, and to indeuour to worke reuerence and pietie in their

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We should labour more to make our children gracious then great.



their hearts; or else, be they as great as they will, they shall get but a curse vpon themselves: As we see in *Dauids* sons, when he was remisse in bringing them vp in the feare of God, and let them haue their owne way, and could not finde n his heart, (for fondnesse) to correct them; how did *G O D S* curse pursue them? One commits incest; the other (seeing *Dauid* 2, *Sams*, 13, & 18 would not punish so hainous a sinne) vsurps authoritie, and becomes his brothers iudge and executioner, and after also drives his father out of his kingdome and seekes his life, till himselfe was surpris'd by a miserable death, Gods hand taking vengeance on his wickednesse. An other for treasonable practises, was iustly put to death by his brother. So all these came to a fearefull and a violent end, because he would not reprove and correct them as he ought to haue done. But for *Sal-mon*, his father instructed him, and his mother taught him: he was kept in, and not suffered so to runne after vanity. Therefore we see what blessings befell him, and what a curse ouertoke the other three. Therefore, as parents may and must desire an happy & long life for their children: so they must also vse the meanes to get it for them, by good nature, and by mastring of them, to make them know and doo their duty. For, better parents maister them by correction, then God destroy them in indignation. And if they be not stay'd at first, they will proceede from rebellion against parents, to be rebels against the Magistrates, and euen against God himselfe, vntill they be brought to vtter confusion.

This serues also, for the comfort of dutifull children: <sup>3</sup>Children need who, though they be left in a poore estate destitute of all worldly wealth; yet let them not looke so much vpon their present wants, to be discouraged as vpon their former obedience to be comforted. Haue they behaued themselves humbly and thankfully, towards their parents? haue they been willing to doo for them, what good they could, to yeelde due obedience vnto them? make account then, that God will blesse and succour them, that they shall liue a long and happy life vpon the earth. But those that be now so rebellious, as they bee sicke of the fa-

not be discouraged for their poverty, but for want of piety.

ther or mother, and desire the parents lands, more then their life: they may iustly looke, that the day will come, when their children wil be as weary of them, & as willing to be rid of them, as they haue been of their owne parents.

But here seemes an obiection to arise: We see it far otherwise oftentimes. Wicked persons often liue long, and those that be obedient, often dye quickly. To this we may answer, that the reprobates liue but to heap vp wrath, against the day of wrath, and to make vp a greater measure of his sins, that God may make vp a greater measure of vengeance. So that the greatest promotion, for reprobates, were to dye, as soone as they be borne: for the longer they liue, the more sins they commit, and the more shall be their torments. But, for the godly, if God call them away, it is to bring them to a better place, that they may be taken from the euill to come. As the one only good son of *Ierobeam*, dyed yong, to the intent, he might not be infected with the fearefull sin of his fathers house, if he had liued longer among them: and also that he might not be afflicted with the sight of those horrible iudgments, that were to fall vpon that gracelesse family. And this is no ill bargaine, to be taken from earth to Heauen, from the conflict to the triumph, from the batell, to the victory, from man, to GOD, and the company of his Angels and Saints.

*That the Lord thy God giueth thee.*

All good things  
are gifts.  
*Psalm 144. 3*

IN that it is said, God giues them this land; This we learne, that all good things are the gifts of God. As the people of God say in the *Psalmes*, their sword and bow did not bring them into the land of *Canaan*, but the Lord; according to his promise made to *Abraham*, to giue that land to him & his seed, for euer. So that God giues possessions and inheritances: not wit nor nature. As *Deu. 2.* God saith, he gaue the *Edomites*, *Ammonites*, and the *Moabites*, their possession: and he did cast out great Giants before them. They thought it had beene their valour: but God saith, it was his mighty worke, or else they could

could not haue stooode before those huge and monstrous Giants. And he saith also, that they shall haue it still. So that God both puts, and keepes men in possession. So in *Psalm 24. 1. 2* *The earth is the Lords*: & then he giues a reason, He hath made & founded it on the waters. All men in the world cannot make one thing: and when a thing is made, they haue no power to preferue it. Because therefore, God can onely create and make, and when they bee made, vpholde and preferue these things, he is onely true owner of them. And although he put man into possession, yet he will neuer put himselfe out of the possession, but he will haue the disposing of all. No man hath the fee-simple of his life: the best tenure is the tenant at will, and if God call the soule, it must not take day with him.

Thankfulnes is  
due vnto God  
for the benefits  
of this life.

Sith then the earth is the Lords, & he is the right owner of it, this vse we must make of it; thankfully to acknowledge, whence we receiue all these things that we enioy, and carefully to vse them to the honour of the giuer. Most men will say, who is so simple, but he knowes, and confesseth, that God giues him all things? In worde, it is true, almost none, but will say so: yet in deede, and in practise, how many be there, which deny it, and say the contrary? For where there is a true and hartty perswasion, that God doth freely bestow all things, and wee haue them of his gift, these two things will alwayes follow: First, such an one (so far as they are so perswaded) will neuer be proud: for they can say to themselues, What haue I that I haue not receiued? & then we will rather be the more humble, when we know that we are more indebted to God, and haue a greater reckoning to giue. For, all swelling proceeds from hence, that one thinkes he is beholding to no body but himselfe.

Secondly, he that in truth of heart confesseth he hath it from God, will vse that he hath, to Gods glory; and not bestow it vainly vpon his own lusts. For, why doth God giue you so large wages, but that you should do him the better seruice? and why hath the steward his masters goods, but to lay all out to his masters profit. Else if a steward should say, I haue onely the keeping of the mony, but it is all my masters & not mine; and yet he will spend it lauishly in gaming or rioting: then he is either a  
dissolute



dissembler, and thinks not that it is his masters, though he say so, or else he is a thiefe that will waste his masters goods so vn-thriftily. But in truth the ill vse of goods, shewes that most men in their harts, say of their goods as the atheists of their tongues, *Psa, 12, Our tongues are ours, and we will speake.* So these say of their wealth, It is ours, and we will doe with it what we lust. But it is not yours. When did you purchase it of God? when paid you any price to him for it? where was the bargaine made, or the writings sealed? What? is God shutte vp within the cloudes, that he hath nothing to do in the earth? Nay, but time will come that they shall know to their grieffe, that the earth is the Lords, though he for a while hath permitted the vse of it to the sonnes of men. Therefore let them learne to vse God as a land-lord, and let not their lust be master of the Lords goods.

This serues also for the terror of those, that haue & do abuse the good benefits of Gods dishonour. God will certainly turne them out: or if hee do keepe them in, it shall be but as in a prison. They shall not haue the vse of these things by the vertue of the couenāt, that they may say, as it is here said, *I the Lord, thy God gaue thee these & those things:* but thus they may say, the Lord thine enemy hath permitted thee to haue these and these things. *Indus* could not say, the Lord my God hath giuen me this mony: but, the Lord hath appointed me to perish by this mony. And so it is with all such as abuse Gods benefites; they come not in mercie, as blessings & fauours, to further their saluation: but they come as curses to harden their hearts, to make them proud or couetous, and so to procure their sooner and speedier destruction.

Lastly, this serues for the comfort of Gods true children and faithfull seruants. Sith God giues all things, therefore surely they shall want nothing that is good for them: for hee himselfe saith it is not good to giue the childrens bread to dogges; and shall we thinke, that he will doe it? doth God feed the swine, and will he starue the children? And therefore that which often times they take for a discouragement, that Atheists, profane blasphemers, and filthie drunken swaggerers, haue mony to spare, and carrie a sway, when Christi-

ans

3  
The abuse of  
the good gifts  
of God doth  
oft deprive vs  
of the things  
themselues, or  
better to want  
them then haue  
them.

4  
Gods children  
shall want no  
good thing

ans be in misery, pinched with want and necessity: that should be a great encouragement to their faith. For be the dogs kept thus fat and well liking? sure then the children, though they haue not things superfluous to make them wanton, yet shall haue things necessary, for their vse and comfort. For, the Lord is our habitation, he is a *sunne and shield vnto us*, the Lord will giue grace and glory, and no good thing will he withhold from those that walke vprightly. *Psal, 84, 11.* And these things they haue by vertue of Gods couenant, and as testimonies of his loue. And therefore, though their portion be not altogether so large: yet, *a little that the righteous hath, is better then the troublesome abundance of the vngodly.* *Psal, 37, 16.* For they may say, the Lord our God hath giuen vs these things, and that in mercy. Therefore if God be true and iust, if he be the Lord of heauen and earth, if they cast themselues and their trust vpon him; he will cast all things good and necessary vpon them in the due and fit time: or if they haue some outward wants, they shall be recompenced with inward graces, and better comforts. And thus much for the fifth cōmandement, concerning the speciall duties of men in respect of their place, gifts, and age. The sixth commandement follows.

The





## The sixth Commaundement

*Thou shalt not kill.*

**T**HIS commaundement respects the person of our neighbour, requiring vs to procure his welfare & safety both in soule and body, and to auoid all kind of cruelty & vnmercifulnesse.

The parts of prohibition of omission to body soule  
 of practice  
 precept

Omission of  
works of mercy

What the things of omission be, that are forbidden concerning the body, it may appeare in *Mat.* 25. where Christ condemnes some as goates, limbes of the diuell and firebrands of hell, because they gaue not meat to the hungry, and drinke to the thirsty, and cloathed not the naked, and visited not the sick and imprisoned, and such like. So that, the neglecting of these duties of mercy, is sufficient to condemne them, as guilty and worthy of eternall death, and hell fire. And *Luk.* 16. in the parable, the rich man is condēned for want of mercy vnto *Lazarus*, because he had enough to bestow on pride and vanity, and pomp to set out himselfe; but nothing to giue to his poore comfortlesse brother. Whereby is shewed the doome of all such wretched persons, as haue this Worlds goods, and yet let their godly brethren want, shutting vp the bowels of compassion from doing good. The charge of cruelty, and want of mercy, lyes heauie vpon such: for, he that turnes his eare, from the cry of the poore, shall cry himselfe, and not be heard. An other thing of omission is, when one neglects to pay the due wages & recompence for the work of any poore man. For, if it be a miserable sin not to doe good freely, where need requireth, it is much more abominable and damnable, not to giue a due debt and reward

*1. Ioh.* 3. 17

*Prou.* 21. 13

The workman  
should haue his  
wages.

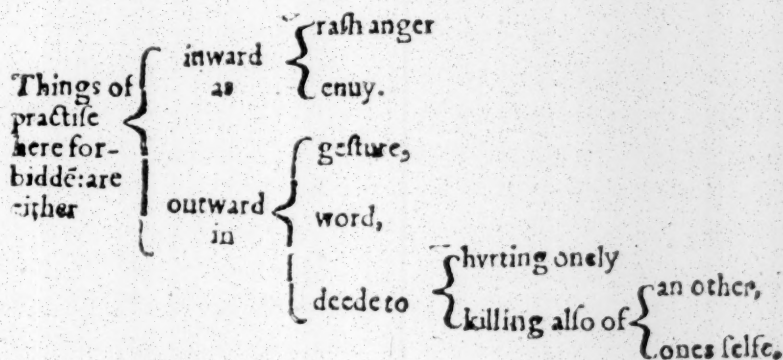


reward of the worke when it is deserued. So *Dent. 24. 14.* *Thou shalt not oppresse an hired seruant that is needy and poore, thou shalt giue him his wages for his day, neither shall the sunne go downe vpon it (for he is poore and therewith sustaineth he his life) least he cry against thee to the Lord, and it be sinne vnto thee.* This is condemned as an vniust and vmercifull thing, that when one hath hired a seruant, or any to doe his worke; when the worke is done, he should either giue him no wages, or else not giue it him in conuenient and due time, but he must seeke for it when he should haue vse of it for his reliefe. And GOD saith there, if such an one bee pinched with necessity, and cry vnto God, hee will heare and reuenge his wrong. And *Iob* (to proue himselfe no hypocrite) vseth any imprecation cōcerning this sin, in *Cha. 31, 39.* that if he had eaten the fruite of his land without siluer, and had not paid the wages to him that tilled it, & brought in his haruest, or if the furrowes of his land had cried together against him; then let his ground be accursed: as, indeed, he and it had both bene guilty thereof, if he had broken this commandement in this high degree. And if he had done so, the very earth would haue cryed; the furrowes would haue made a complaint against him. For, two speciall sinnes there be in the second table, that make the land cry to God, that he can haue (as it were) no rest vntill he take vengeance. The one Sodomy, and the other oppression, and cruelty against this commandement. As afore in *Deuter.* so in *Iames* he saith; *Howe yeerich men: & why, what misery is neere? The cry of the poore, oppressed by you, is come vp into the eares of the Lord of hostes.* When one gets his goods so ill, and enricheth himselfe by withholding other mens dues, though the man should be silent and say nothing, yet his necessitie, his belly, and his backe, would make an hideous out-cry before God, till hee had executed his vengeance. And, for sinning in this braunch of this commandement, *Iehoiachim* was blamed, *Ieremie. 22, 13. to 20. ver.* Which is so much the rather to be noted, because most men thinke that the dignity of the persons, may make some excuse for their sinne: but it is not so. For, if any might vse the labour of an other without recompence, then might the king, who is the soueraigne Lord of all; yet he, being a king, is reprov'd by God for this. Hee is charged,

charged, that hee built his house without equity. How is that proued? Hee vsed his neighbour without wages, and gives him not for his worke. And for this cause and his filthy couetousnesse, the Lord would not vouchsafe him the common honour of men, to be couered with earth when hee was dead, but hee should bee buried as an asse, stript of all hee had, and then dragd without the city, throwne out, that his carcasle might be foode for beasts and birds. And what was his crime? euen this, hee did not reward the poore, but serued himselfe vpon them. And thus this commandement is broken in omitting the workes of mercy, and in not paying sufficient wages and in due time, to those, to whome it is due.

The omission of the duty to the soule, is either of superiours, or inferiours. Of superiours, first and chiefly of the minister. If he doe not preach, and admonish his people plainly and faithfully, he is guilty of murdering & destroying their soules. As in *Ezek. 33, 8. If he tell not the people of their finnes, they shall dye in them, but their blood shall be required at his hand.* And if he doe tell them, though they amend not, he is free: as *Paul* saith, *I am innocent of the blood of all men. Act. 20, 26,* and why? *because I have told you all the counsell of God, and kept nothing backe.* So for other gouernours also, as parēts & masters of families: for euery man is a bishop in his owne house. For so it is said, *Deut. 6, 7, Thou (o Israel) shalt teach these things vnto thy children, thou shalt talk of them &c.* Those then that haue no care to teach their childre, & seruants to know God, or to come to the word of God, whereby they may be sanctified, & brought to saluatiō; such imbrue their hands with the blood of their soules, & are guiltie of cruelty, because, through their negligence, they let those, that are committed to their charge, run headlong to their destruction. Such are those, (against whose soule, this charge shall lye hard at the day of the Lord) that neuer so much as require or perswade their inferiours to come to heare Gods word, and to vse such exercises, as may encrease their knowledge, but rather permit, yea encourage them to breake the Lords sabbath and spend it in foolish and wicked practises, either at home or els abroad. And for inferiours, they also, when they will not take instruction, omit that duty that should saue their soules. As in the  
body

body, that seruant that would not eate his foode when it is allowed him, is a murderer of his body: so he that (when hee is taught and admonished) casts it off, his blood shall be required at his owne hand, and God wil proceed against him as against a wicked and cruell person, that hath done no good to his own soule. So much for things of omission.



The first thing of practise that is here forbidden, is inward: and that is hasty and vnaduised anger, rash and vniust wrath. As in *Mat, 5, 22*. Christ saith, *whoſoener is angry with his brother vnaduisedly, is culpable of iudgment*; guilty of the wrath & vengeance of God. Now, that is vnaduised & sinfull anger, which either hindreth one from doing good, to the person with whō he is offended, by praying for him, or kindly admonishing him, or else when it is conceiued without sufficient cause, or exceedeth either in the time or in the measure. As *Paul* saith, *Ephes, 4, Let not the sunne goe downe vpon your wrath, nor giue place vnto the diuell*. That which was (for the sudden and present passion) naturall, if it lye soaking, and lingring, and sink deep into the heart, it grows then to be diuellish. And so if ones anger be aboue that, that the quality of the fault requires, this is rash, and comes not through the folly of the party, with whom he is angry, but through his folly that is angry. Therefore, we must looke that we be neuer moued without a iust cause. And then that we proportion our anger, to the sinne committed against God, and not to the iuiury done to vs: for that proceeds from

Rashnesse



from pride: and is no better then reuenge: and therefore we must more be grieued at those things that break the first, the at those that break the second table: and alwayes that, that doth most displease God, and is most odious to him, must be most grievous to vs. And yet let not the sunne go downe vpon it: but let it quicken vs to prayer, for the person, and that with a zeale of Gods glory.

Rules to make  
men patient.

Now, the meanes to keep vs from this foolish passion of rash anger, are these: First often to meditate vpon our owne sin and vilenesse. As *Titus*, 3, 2. hee saith *Shew all meeknesse to all men.* Yea, but might some say, they be so vntoward and disobedient, and I am of a very cholerick, and hot nature, that I cannot but be angry with them. But (saith he) *remember that you your selfe were also disobedient*: as if he should say, Thinke of this a little, and consider how bad your selfe both haue been and are stil, and that will coole your choler, and make you more meek to others that offend. So that, he that ofteneft remembers his owne sin, will be most patient to another; and none are more eager and passionate against the slips of others, then those that are most slacke and negligent, to examine their owne great finnes. So that, could we consider our owne offences, how rebellious we haue been against God, and how often iniurious to men, this would make vs more quiet, & to take more deliberatiō before we were offended so much with our neighbour; it wil aswage, delay, and take away the edge of our rash anger against the weakenesses of others.

Secondly, labour to get wisdom, alwaies, and in euery thing to behold Gods prouidēce, to see his hand ruling euery thing, and to perswade our selues, that all things come to passe according to his purpose and direction, and then wee shall not so soone fret against men. As *Dauid*, when *Shemei* railed vpon him, and he looked to God, & did not fixe his eyes downward onely to *Shemei*, it was so farre from distempring, and overheating him, that it quickned him to prayer, & made him so much the more humble and earnest before God. For he saw then (& so may we) that though it be vniust with man, yet it is iust with God, and though we haue not deserued it at their hands, and so they

they wrong vs, yet we haue deserued that at Gods hands, and much more to, he doth vs no wrong at all.

Thirdly, auoyde the accasions that will prouoke vs to it. As men will keepe gunpowder, and towe, and such dry stuffe from the fire, so let vs be as wise to preserue our soules from those sparkes that would fire them with anger. As, from the cōpany of froward persons, whose words and vngracious dealing, will much more moue one to passion: from gaming & drunkennes, that make men quarrell & ready to fight vpon euery light occasion. As the drunkard saith; *Pro. 23, 35. They haue striken me, but I will to it againe.*

Fourthly, it is good to marke and obserue those that be stirred vp with passionat anger, be holding their countenance, how vnseemely and disfigured it is; how rude their actions; how absurd their words; how base and contemptible all their behaviour is: and the sight of this in an other, will be some meanes to make him loathe it in himselfe.

Lastly, consider what testimonie the word of God giues of this fiercenesse, and angry raging moode, and of froward and vnquiet persons; *Anger rests in the bosome of fooles.* Euery time a man giues place to this vnruely passion, he makes an open proclamation to all that be by, of his owne foolishnesse. So much fury, so much folly; the more chafing, the lesse wisdom. Hee that cannot rule himselfe, but must breake out to his owne shame vpon euery light and small occasion, testifies to all that stand about him, that he hath no true knowledge of God, no knowledge of himselfe, no sound discretion or settled order in his heart. Let men excuse it how they will, it is their nature, and you must giue them leaue: then you must giue vs leaue to giue credit to GODS word. If it be your nature, it is a foolish nature, and a proude nature: and if you overcome not this nature, you shall neuer bee but a foole in GODS account.

*Eccles 7, 11.*

Oh, but you must beare with vs, and not thinke so hardly of vs for our infirmities. Well: sometimes men may put vp their raging without wordes, and beare their stormes with silence: but it cannot lee, but such a man may carry

Pro. 12. 16.

the brande of a foole, and in his heart, hee that sees him, cannot but beare this opinion, that he is a man without wisdom. He cannot reuerence him in his heart, hee cannot but yeelde, that the saying of the holy ghost is true, *A foole in a day is knowne by his wrath*: you can hardly finde a fooles heart without some coales of fretting and anger. And these be the meanes to keepe one from this first inward breach of this commaundement: *viz*, from carnall, fleshly, and sensuall anger that comes from the diuell, hardens our brothers heart more, and hinders our selues from dooing the good, that else wee might.

Enuy

The second breach of this sort, is enuy, a bitter affection, for the preheminnence of another. An hatred of our brother, for some good thing that he hath, which we would haue, but cannot. Thus the deuell was a murderer from the beginning, in that he carried such an enuie to our first parents by reason of their good estate, as that he neuer rested, till he had brought them into as bad case, almost as himselfe. Thus also *Kane* brued enuy so long in his heart, till hee practised the slaughter of his brother with his handes. For he carried such a malice to him in his heart, as that he could not afford him a good word or countenance. And what was the matter? his brother was liued of God, and better accepted then himselfe. But what fault had he done? This was all, God loued him better, and well hee was worthy, for hee was more holy and vpriight. But indeede a proud heart thinkes all lost, that comes not to it selfe. So *Iosephs* brethren carried a froward affection against him, & gaue him all churlish lookes, wordes, and intreaty. And how had *Ioseph* offended them? what wrong had he done? what euill had hee spoken or practised? Surely none. But hee behaued himselfe so well & honestly, that his father did esteeme of him, and loue him better, then any of them: & therefore they tooke great scorne, that any should be preferred before them in their fathers fauour. But, had not he deserved it? That is all one, they cannot endure, that their father should loue any better, then them: and therefore they will make him away, he shall not liue.

Now



Now how gricuous a sinne this is; it will appeare, if we consider the causes of it and the effectes. The causes are, pride, and abondance of selfe loue, but exceeding want of true loue. For loue enuies not: but selfe-loue and pride would haue all themselves, and thinke that they are wronged, if another haue any thing more then they. Then the effect that it brings after it, is, actuall murder, if it be possible, as in the former exampels: and the Pharisees (who when they began to beare a grudge against Christ, because he had better giftes and more account among the people, then they had) could not be quiet, till they had nailed him to the Crosse. This man also is a two-  
 fold murderer, and killes after a double sorte. For, first he hates his brother, whom he ought to loue so much the more (for, as God doth giue more graces to any one, and so shewes his loue more vnto him; so is it our duty, both to be contented with Gods dealing, as also to shew our loue and kindnesse the more, because God shewes his) but now he hates him for this cause, and *hee that hates his brother in his heart, is a man-slayer.*

1. Cor. 13. 14.

An enuious man, a double murderer.

1. Ioh. 3. 15.  
 Prou. 14. 30.

Secondly, he is a murderer of himselfe too, for *Envy is the rotting of the bones*, hee eates vpp his owne heart, and impaires his owne strength. And therefore, as the drunkeard and glutton is a murderer, because he weakens himselfe and hurts his body, with excesse: so bee thoe also, that by this cursed affection, drye vpp their bloud, and consume their owne body. So *Kayne* set his cruelty on worke, first, in his owne body, and was vnnaturall against himselfe; and after against his brother. First, by grudging and repining, hee made himselfe sicke, disfigured his countenance, made him looke pale and wanne, his face was caste downe, his marrowe beganne to consume and waste: and then hee fell to take his brothers bloude, for a medicine to ease his paine. An enuious person, then, is guilty of murder two wayes: First, for hating his brother, whom he ought to loue as himselfe. Secondly by entertaining such a fretting canker, that eates vp his owne body, which hee ought to preserve.

Gen. 4. 8.

Remedies a-  
gainst enuy.

Now the way to keepe out this monster, is to get store of charity into our heart: for then we are armed and fenced against repining at anothers good. When shall you have a louing mother grudge at her childes beauty, goods, good name, or such like? When will she thinke her childe doth too wel, and be sorry because he is in so good an estate? Surely neuer. And why? because she loues him. And this is a buckler against all enuy. So much for the inward breaches of this Commandement. The outward follow.

Disdainfulness.  
Mat. 5, 22.

And first by gesture, by any disdainful and froward action or behaviour, done to despight, grieue or contemne our brother. As, Christ condemnes the laying of *Racha*, which is not a word signifying any ill name, or reprochfull tearme, but a cutted answer, ioyned with a scornfull and contemptuous behaviour, to disgrace our brother. As if one should say; What, you sir? or such like: when the vntoward disdainfull carriage of the body to grieue our brother makes it a sinne. And so the wicked persons first practised murder against *Steuen* in their gesture, for they gnashed their teeth at him. And so *Luke*, 16, 14. when Christ had spoken against couetousnesse, then the Pharisees, and so many as were couetous, snuffed at him, they would haue him knowe that they scorned to bee controlled by him; and therefore they make but a puffe at him and his sermon. And so *Iacob* was driuen away from *Laban*, by his euill and harde countenance and carriage of himselfe, for he could not looke vpon him in peace, as at other times; but his visage was lowre and lowring, (as *Iacob* sayth to his wifes) and therefore he could tarry with him no longer.

Gen. 31

And this is so much the worse, if it be in an inferiour towards a superiour, As if the childe or the wife shall sharpen their face, and looke frowningly and maliciously vpon the parents or husband; this is a great offence: and how-euer they may account it a small matter; yet those, against whome it is done, feeble what griefe it brings, and that they could with more ease suffer a blow of an other, then such a dogged looke of them.

First

First then, we are forbidden here to grieve others, by carrying our selues in countenance and behauiour rudely and vngratiously towards them. Secondly in word, by prouoking tearmes, as Christ saith; *Mat. 5, 22. He that calles his brother foole, is worthy to be punished with hell fire.* And Paul, *1. Cor. 6, 10.* reckons them in the number of adulterers, buggerers, and such like filthy persons, & saith, that *no rayler shall enter into the kingdom of heauen.* And Christ saith, *We shall giue account for every idle word.* Then if God be so iust a Iudge, that he will not beare with idle and fruitlesse speeches, that are scattered in the aire to no purpose: how doe they thinke to speed, that haue not onely abundance of waste words, but their mouth also is ful of cursing and bitternesse on euery light occasion? If they be crossed but in the smallest matters, and euen a little moued, their mouth runnes ouer with all manner of rayling and cursed speaking, such as is not meete to name among Christians. Those therefore that finde themselves guiltie of this, that they bee so easily prouoked to such foule & reproachfull tearmes, must confesse before God, that they be miserable breakers of this Commandement. For this, though it be a dry blow, yet it is a sore blowe, and strikes to the heart, and dries vp the blood with sorrow & vexation.

*Mat. 12, 36.*

But that wee may be freed from this euill tongue set on fire of hell, we must pray to God: first, to set a watch before our mouthes, that wee may not speake vnadvisedly. And secondly, to giue vs a good heart. For, according to the abundance of the heart, the mouth speakes. That is the guide of the tongue, & (as it were) the ware-house to the mouth: and looke what stufte good or badde is laid vp in the warehouse, that you shall see stirring abroad in the shoppe. The tongue no man can tame, but can God tame it: to him therefore we must runne, that hee would take away the euill of our hearts, & set such a watch ouer vs, as that we may speake good and wholsome speeches, profitable to Gods glorie & the good of our brethren. So this Commandement is broken in word.

*Iam. 3, 6.*  
Remedies against an ill tongue.  
*Pla 141, 3.*  
*Mat. 12, 34.*  
*Iam 3, 8.*

Now it followeth, how it is broken, in deed: and that first



Levit. 24. 19.

when one strikes to hurt, without death. This hurting of our neighbour in reuenge, G O D hath appointed to bee punished by the Magistrate, by inflicting the same hurt vpon him, that hee in his heate of reuenge, hath done to another: *An eye for eye, hand for hand, foote for foote, &c.* And that most iustly too, that hee should drinke of his owne cuppe.. Hee thinkes it a light matter in his passion, to strike out ones eye: therefore hee shall feele himselfe how small a thing it is. Hee makes it a small thing, to cut off a legge or an arme; well, if hee like it so well, hee shall make triall in himselfe how good it is. Which shewes also, that G O D doth exceedingly hate this boldnesse of men, to runne vpon their brother in reuenge.

Reuengement,  
what wrong it  
doth.

And that wee may the better see the vnlawfulnesse of this sinne of reuenge, consider what wrong it doth vnto the party, and vnto G O D, and to himselfe that would bee reuenged. For, the person on whome he seekes reuenge, hee takes vpon him to punish him, without any calling or authoritie, and therefore is iniurious. But, may not I doe to him, as he did to me? No: God giues no such allowance, therefore one goes beyond his commission, and for this cause doth iniurie. Then, to himselfe he doth wrōg, that seeks reuenge: for it imbitters his enemy more, and makes him more mad against him. And, then he is not sure to speed better, but he may get more hurt to himselfe: and if hee be too strong for the other, yet he hates him more, and watches to doe him a mischeife. And besides, he strips himselfe of Gods protection, he neither can pray for a blessing, nor haue a blessing, because he is out of Gods defence: he promisseth no shelter, neither do his Angels watch ouer him, that is out of his wayes. Therefore he is subiect, either to hurt another, & so to imbitter him more, or to be hurt by another, & then he hath no comfort: for hee ranne into his owne daunger, and sought his owne harme.

Psalm 91.

Gen. 12. 15.

Lastly, he wrongs G O D most of all, for he takes his office out of his hand: for G O D hath said, *Vengeance is mine, and I will repay.* Who made you a magistrate to take GODS roome? What commission haue you to lay handes vpon his image?

But

But if I suffer this, hee would alwayes be meddling and quarrelsome, I should not haue any quiet by him. But God sayth, I will repay. Thinke you, God hath left gouerning the World? or is hee a sleepe that he cannot see these trouble some persons? or dooth he want iustice, or power, that he cannot, or will not punish them sufficiently, but you must needs rush vpon the bench, and be plaintiffe, Iudge, and executioner your selfe? Nay, you do God great wrong; he hath sayde, I will doe it, and will you presume to step before him, and say, I will doe it my selfe? But, GOD is fittest to reward and reuenge injuries, for he is not partiall, and he tryes the hearts, and sees all circumstances, why he hated you, how long, and with what minde he did thus, and thus vnto you; and he also can and will proportion the punishment to the fault: whereas (commonly) if men might carue to themselves heere, they would cut a great deale too deepe, or else be too sparing. But sith God can doe it in best time, in best measure, and in best manner, and hath sayd he will doe it, what should you do meddling with reuenge, vnlesse you will hurt your selfe, wrong another, and shoul der God out of his place?

Now, for actuall murder, that is either  $\left\{ \begin{array}{l} \text{secret,} \\ \text{or} \\ \text{open.} \end{array} \right.$

Secret by poyson, or some cunning deuice, such as was *Ahab's*. He would not openly murder *Naboth*, but yet he lets *Jezabel* haue his ring, and consents to and conceales the matter of that cursed and bloody fetch, against *Naboth*. Therefore the holy Ghost tearms *Ahab* no better, then a murderer. In like case *David* would not slay *Uriah*, with his owne hands, nor by the handes of his subiectes, but he puts him in the forlorne hope, casting him in such a perill, that he could not escape, and that also with a desire of his death; and then by this plot he thought to couer all: but God hath discovered, both to himselfe, and to the whole VVorld, that *David* was guilty of murder. But the grossest, and most barbarous of all is, when one doth, with his owne handes, openly and willingly take away the life of a man.

Exod, 21, 28.

This is condemned, *Gen, 9, 6 Thou shalt not shed mans blood.* The reason is added; *For he was made in the Image of God.* This is therefore to deface Gods Image, and as it were to raze the princes picture and great seale. Yea, this thing is so hatefull vnto God, that he commands, that if a beast slay a man, he must be slaine, and his flesh not eaten.

Now, if God would haue a beast stoned that slayes a man, although he haue neither law nor reason to reſtraine him: much more thoſe, worſe then beaſts, that hauing Gods Commandement, and humane reason to holde them backe, yet by theſe barres cannot be kept in, from violating the Image of God, and ſpoyling the life of a man. Beſides, they haue ſcene how ill murderers haue ſpedde. As *Cain*, what a curſe, what a brande did God ſet vpon him, that he was alwaies a runnegate and a vagabonde, and could finde no reſt vpon the earth? And *Num, 35, 33*, it is ſaide that the land is defiled by blood, and cannot bee made pure, but by the death of him that was the murderer.

Now this is ſo much more vile, by how much they be neerer bound in any linke or bond to him that doth this wrong, as a brother the brother; a childe the father; the wife the husband, and ſuch like: This makes the ſinne a great deale more hainous and odious. But moſt monſtrous and vnnaturall of all, is it, for one to lay violent hands vpon himſelfe, to whom he is bound by all bonds. For though one be neere to Father and Mother, &c. yet himſelfe is moſt neere to himſelfe, and he ought to haue moſt care of himſelfe: therefore for one to rend his owne ſoule & body aſunder, is moſt horrible and breaks moſt bonds of God and nature, and this no beaſt will doe. Sometime they will teare and goare one another; but no beaſt was euer in ſuch extremity of paine or miſery, as that he would rage againſt himſelfe, and ſeek to depriue himſelfe of life. And this is noted of moſt impious and desperate perſons, as *Iudas* and *Achiſophel*, which were firſt barbarous and cruell to others, & then at the length they turned the point of crueltie againſt themſelues,

Therefore



Therefore this should make vs pray to God to preferue vs from this highest degree of murder, and most hainous and execrable cruelty. For, the causes that one growes to this (more then beastly) rage and cruelty against his owne body, is first a monstrous pride, that he will not be at a l, vnlesse it may be as he list himselfe, he will not submit himselfe to Gods will. Secondly vnbelief; that he hath no faith in God, nor euer looks for a good issue out of troubles. Thirdly (usually) from extreme cruelty to others: as *Saul*, when he had been bloudily minded against the Priests of God, and *Dauid*; he made his conscience so fierce, as that it set vpon himselfe, and wreaked his owne teene on his owne bowels. And *Achitophel* was cruelly bent against *Dauid*, and carried an earnest thirsting after his blood, and then at length he fell to be as ill minded towards himselfe, when he was once crost of his purpose and desire. Now let vs labour to keep our selues from enuy and hatred, and take heed of reueng, and God will keep vs from murder. He that makes conscience and prayeth against the least, shall keepe himselfe safe from falling into the greatest. Thus much for the things forbidden in this Commandement.

1  
Cause of killing  
ones selfe.

2  
3

The thing commanded generally, is to loue the welfare and safety of our neighbours soule and body, as our owne: and the particular duties that in it are giuen in charge are either inward or outward. The inward are two, meeknesse, and compassion. Meeknesse is a milde, quiet and louing disposition of the heart, and a kind and courteous affection to our neighbour. This is commanded, *Ephes 4 32. Be ye courteous one to another and tender hearted.* This curtesie he opposeth to anger and bitterness, which he had named in the former verse, as breaches of this comandement. And there be reasons why men should carry tender and meeke affection toward their neighbour. One may be that, which is said, *Isa, 58, 7. Hide not thy selfe from shine owne flesh.* We haue one God, one Father, & are (as it were) one body, and therefore must belike affected one to another, as members of one body. Another reason is, *1, Pet, 3, 4. A woman of a meeke spirit is much set by of God.* That which is particularly applied to the woman is true of the man; that whosoe-

Meeknesse.

ever is of a meek & quiet spirit, he is in high account and favour with God and his angels. As contrarywise a froward and contentious person (be he as conceited of himselfe as he will) is base and contemptible in the eyes of God, and of all Gods children.

Forgiving one  
another.

Now, the branches and parts of this meeknesse, are; first, to forgive one another: as in the place of the *Ephes* before, *Be ye courteous, forgiving one another as God for Christs sake forgive you*. Meeting with an objection that might be made: Why? I am as gentle, affable & quiet, as any man can be, so long as you doe not wrong me nor disgrace me: but indeed if you do me injury, or crosse me of my wil, then you must pardon me, I am something passionate, I cannot endure it: Can you not indure it? what can you endure then? surely no more then a beare or a lyon, or a beast can. But, a Christian meeknesse will forgive and forget injuries and wrongs: It will not onely be kinde to the kind, and shew curtesie for curtesie, (for this the veriest reprobate and deepest dissembler in the World may doe) but it will overcome euill with good, it will be kinde to the vnkinde, and put vp wrongs and offences. And as he looks for pardon from God for far greater matters, so he will not sticke, easily to giue pardon for these lesser things. But he that cannot bring his hart to this, to forgive his enemies, and doo good vnto them hath not yet attained to the first step of the duties required in this Commandement, *Thou shalt not kill*, and therefore can much lesse attaine to the latter and greater.

Constructing  
things in the  
best part.

A second branch and indeed an effect of this kindnesse, is to construe all things in the best part, to take things in the best sence and meaning we can, not to be suspitious and misdeeming. For this illconstruction, and wrong interpretation of things, by haling and wresting them, to the worst sence, is a meanes to fill our owne hearts full of bitterness, and make vs ready vpon euery occasion, to fall to brawling and contention with other men. When one shall bee doubting: Perhaps hee thinks thus of mee, it may bee hee had this meaning or did it in this intent, this will maruelously infect and leauen

leauen the heart with malice, and hatred. And therefore *Rom. 1.29.* it is set downe as a note of an euill man, that he takes *all things in the worst part*, and this is a sure brand of a wicked person.

But a courteous and a meeke man, will be sure, if a thing may be expounded, one way better then another, to take it in the best sense, and make the best of it.

A third branch and effect of meekenes, is, to seeke after peace, to be a peace-maker, to study to preserue and to maintaine vniity and loue, as it is said, *Psalm. 34. 14, Seeke peace and follow it*: as if hee should say, Peace is a iewell most precious, which if one labour for, hee may finde, otherwile hee cannot.

Yea, but will some say, How can I get it? it flees from me. I would faine be friends and he will not, I offer peace, and kindness, but he is froward, and I can finde no good intreatie at his hand. Well, yet follow after it: though it run from you for a while, pursue still, & at length you shall finde it & that to your great comfort.

Now then, a man followes after peace, when he auoydes all things that might breede iarres, & minister occasion of offence. When a man follows peace for many there be, that would seeme desirous of peace, and to haue men thinke well of them, and deale kindly with them: but they care not how they behaue themselves, and what they doe to offend and grieue euery one, and to stirre them vp against them.. But kindnesse will doe euery thing that may winne peace, and auoyde all things that may hinder it or breede strife: yea, he that is truly meeke, will rather, in matters belonging to himselfe, part with his owne right in some part, and bee content rather to want something that is due vnto him, then hee will raise vp contention and strife. And he that doth not thus, is not truly courteous, and therefore also, not much set by of God.

The second inward duty is compassion and pittie. The former belongs and is to be performed to all men euen in time of their greatest prosperitie: but this is proper to those that are in

Compassion  
and pittie.

Compassion



some affliction and misery. Now this compassion and mercie is to haue a fellow-feeling of the griefs of other men, to weepe with them that weepe, to mourne with them that mourne, to beare burdens of them that be weake, and so to fulfill the law of Christ. This is commanded, *Coloss. 3. 12. Now therefore as the elect of God holy and beloued put on the bowels of mercie.* He wisheth them, as they would be sure of their election, and haue a sound note of their holinesse, and that God loued them, so to put on the bowels of mercie, let the misery of other men enter into their hearts, and make their bowels yearne, euen as it were their owne.

Now this compassion & feeling must be both to the soules & bodies. As for the soules we haue an example of Christ Iesus, that seeing the people as sheep without a shepheard, in an hard case for matters of their soules, he had compassion and mourned in his soule for them. And so he wept ouer *Ierusalem*, when he sawe them so stubborne and so to resist the grace of G O D, and the good meanes of their peace. And *Paul* saith. *2. Cor. 24.* that when hee heard of the incestuous man, hee wrote vnto them in many teares, and in much sorrow, almost as if the sinne had bene his owne. But contrary to this, is mercilesse and pittilesse behauiour and heart of such as are so farre from weeping and mourning for the sinnes of other men, and from hauing any pittie vpon them, as that they dispise, and contemne them, and make a resting talke of it to their disgrace, rather then pray for them or grieve for them, to their helpe & amendment. Yea and worse then that, many bee so diuellishly minded, & so resemble the diuell their father, as that nothing reioyceth them more, then to heare of an others fall: especially, if he haue bene a professor and stood for religion: then if he slip, it is such good newes, and makes them so glad, as if they had gotten a great booty, but little doe they knowe, how they sinne against their owne soules, and how they prouoke God to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may finde the same intreatie, and others should reioyce & mocke at their fall, as they haue done at the fall of an other. And  
indeed

indeed a pittifull heart and dealing towards others mens slips, is the next way both to make themselves fall into the like sinne, and also to shut vp the hearts of men from shewing any compassion vnto them. Also for matters of the body, wee must be touched with the griefes of others, as *Heb, 13. 3 Remember those that are afflicted, as if ye were also afflicted*: and we must be as the members of one body. Now we know that the members be all partakers of the same griepe and paine. If any one (yea but the meanest) suffer any thing, the rest also are partakers thereof: and so if we haue that loue that ought to be in the hearts of Christians, we cannot chuse, but feelee (in some part) the afflictions of Christians. And this the example of *Iobs* friends sheweth, *Iob, 2, 11*. It is said that hauing heard of the misery where-into *Iob* was suddenly cast, they came to him, not as common custome is to bid him be of good cheere, and we hope you shall doe well: but they came to lament with him, they wept with him, and rent their cloaths, and sate down with him mourning. They (hearing their friends woe) would let him know that they were touched with it, and therefore they shew it by mourning, and sitting in the dust, making his case theirs, so neere as might be. And if one be thus thoroughly and sensibly affected with other mens sorrowes: this good effect will follow, that they will be very ready and willing to relieue them, and do workes of mercy to them. As if one part be troubled with ache and paine, you need not make a long oration to stir vp the other parts, to vse their best meanes to ease and helpe it, for they are partakers of the griepe. But for want of these bowles of mercy, it comes to passe, that men be so hardly drawne and haled to any worke of mercy, that it must be puid from them by maine strength; and so many arguments, so many reasons, so many inducements must constraîne them to it, before they will yeeld: and then, when all this is done, they bestowe a thing of no value, nothing to the purpose. And those that be bountifull and liberall inough in matters of lust and vanity, be so sparing in workes of mercy, that one can hardly wring a penny from them, by all the persuasions he can make. And what is the cause they be so slow and vnwilling? because they neither haue, nor will haue any

The good that  
grows by a sen-  
sible feeling of  
others miserie.

sence

lence of other mens miseries, but put away all consideration, & regard of these things, and giue themselues wholly to pleasure. And in those matters which will cost them many teares, and bring them no good hereafter, but much sorrow, they care not how far they run, and what charges and expences they be at: but for works of mercy, and duties of compassion, that will further their reckoning, and comfort their soules, and do good to the Church and Saints of God, they come off so slowly and so heavily, as though all were lost, which is that way bestowed. And the reason is, because they haue an heart mercilesse and void of compassion.

Amiable behaviour.

Now, the outward duties follow: and they are three in number specially to bee regarded. The first is an amiable and louing behaviour of ones selfe towards others. For, as a fowre looke, and an austere contemptuous gesture, breakes this Commandement (because it alienats mens affections from vs, and is a preparatiue to hatred) so it is a fruite of loue, and a part of keeping this Commandement, that one should by all good and gentle cariage of himselfe, shew his readinesse and willingnesse to do good, so neere as he can, to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a testimony of his humble and louing heart, that where he came, he was very curteous to all men, euen infidels, men of a false religion, and did carry himselfe in al good sort vnto them. As, when he had to deale with the *Hittites*: First he bows himselfe in all curteous manner, and then his words were gentle, nothing fauouring of a proud commanding, but with all milde and kinde perswasions and intreaty: and when they willed him to bury his dead in any of their sepulchers, he giues them hearty thanks, and with the like curtesie and good speech as afore, pre pounds his request. And this gentle dealing did so winne the hearts of these heathen people, and made him so well esteemed, and accounted of, amongst them, as they say to him, thou art a Prince of God amongst vs, and would deny him nothing. And so when he met the angels, which he tooke for no other but for common trauailers, he saluted them, bowing his body in all humble sort, gaue them good tearmes, and called them

Gen 18.



them lords, and intreated them to eate a morfell with him. And by this affabilitie and kind vsage of himselfe, hee did not onely get fauour and good account with them, among whome he liued, but hath gottē credit to this day, & shall to the worlds end; that being a man of such worth and good desert, so wel graced, and of such place and wealth, all this did not make him lowre, carelesse or disdainfull: but he shewed himselfe kind & amiable, euen to the meanest. For indeed proud and haury lookes, and a scornfull & disdainfull eye, are such things as God abhorres, as he speakes. *Prov. 6, 17.*

But we see on the contrary side, that many doe this now for their credit, & thinke to be esteemed by looking high: as swaggers & ruffians, that haue no grace in them, nor outward thing to cōmend them. These abiect base persons, the scumme and froth of all the earth, rude in behauiour, wicked in heart, & carelesse in life, thinke, if they can looke big, and carry a proud and a disdainfull face, and ouercrow euery man, & care for no man, scorne their betters, and prefer themselues before all, then forsooth they be men of some name, they shall be accounted of, & they be worthy to be looked after. They thinke to get credit by contemning euery body, & to be had in account by making no account of any. This is their courage, this is their valour, & they haue nothing to grace themselues with, but this kind of rudenesse. But in truth this disgraceth & discredite h them, this proclaimes their shame, & shewes that they be light, and empty of all goodnesse, And though they had many good parts otherwise, yet this would bury all, and make them condemned in euery mans hart & eie, because they be so scornful & contemptuous to euery one. This was *Ismaels* kind of life, his hand was against euery man, he regarded none, nor cared for any, but set them all at defiance & at naught, therefore euery mans hand was against him, they set as light by him, and these also haue a iust *Ismaels* reward, euery one is their foe, and euery one speaks of their shame? & what haue they gottē now? For they that wil be honoured must nonour, and be kindly dealt with al, must deale kindly with others, he that looks for an amiable behauiour frō others, must shew an amiable behauiour to others.

The second outward duty is to defend the oppressed, and succour

succour those that suffer wrong, and ill intreaty, a thing much  
 commended in *Iob*, that he puld the prey out of the lions mouth,  
 and sought out the cause of the poore, he was a father to the fa-  
 therslesse, and husband to the widow. And this did comfort  
 him in time of his trouble, more then all the wealth in the  
 world. This is commanded, *Prou, 24, 11. Deliuere them that are*  
*drawne to death, and wilt not thou deliuer them that are ledde to bee*  
*flaine? if thou say, behold I know it not; he that pondereth the hearts,*  
*doth not he vnderstand it? & he that keepes thy soule knowes he it not:*  
*will he not a' recompence euery man according to his workes?* Hee  
 shewes, that if wee see those that bee vnrightheously drawne to  
 death and oppressed, wee must not stand by and say, alas who  
 euer sawe such a world as this is? who euer saw such dealing?  
 but wee must put to our helping hand, and labour, to our pow-  
 er; and as farre as wee can, to rescue them and deliuer them: for  
 (saith he) wilt thou preferue th? as if he should say, art thou  
 so mercilesse that thou wilt not helpe the oppressed? But then  
 hee meets with our excuses, which wee are ready to make in  
 such cases? Alas, I knew not that he had such need of my helpe:  
 and if I should meddle, I might bring an old house vpon mine  
 own head, and trouble my selfe when I needed not. But he cuts  
 of all saying, doth not God see thee & know thine heart? as if  
 he should say; Well, these excuses may dazell mens eyes, and  
 make a faire shew, with them that can see nothing but shewes:  
 but God lockes not so much to the tongue, and what one can  
 say for himselfe, but he ponderes the heart, he doth not see it  
 lightly, but knowes and considers euery particular thing and  
 circumstance, and therefore it is no shifting nor dubling when  
 he comes to take triall of vs. And he knowes that all these ex-  
 cuses come from selfe-loue, and the loue of lucre and comfo-  
 dy; that one might spare cost and liue at ease, and rather see an  
 other oppressed with wrong, then hazard himselfe any thing  
 to helpe him. And last of all he saith, you that be so loth to suf-  
 fer a little trouble, and be at a little charges to helpe an other  
 man in his misery, know you not that God recompenceth men  
 according to their workes? that he causeth them to reape like  
 for like? & may not you come to the like misery your selfe? and  
 then

then, because you had no heart, nor will to helpe an other; you shall see others sit as quietly by you, and not venture to minister any succour vnto you. But now, men are come to that self-loue and senselesse of other mens wrongs, as if they were things done in a fire country, and in an other age; as though it nothing pertained to them, they haue nothing to doe with them. But those that be of the better sort, will onely haue a little idle pittie, and mercie of the mouth, in a few words; Alas, I am sorry, and it is pittie that honest men should be thus wronged: but neuer put too an hande to helpe nor stirre a finger to doe any good in their reliefe, neyther be at paines nor charges to ease and deliuer the opressed. But most men beare this minde, that they could take more paines, and be at more cost to pull one of their owne beasts out of the ditch, then to pull a poore wronged Christian, out of the pawes of the persecutor. But *Jonathau* was not of this minde, hee ventured his owne life to saue *Dauids*: and deliuered him out of the hand of *Saul* his father, though it seemed, *David* onely stode betwixt him and the crowne. And *Obadsah* beeing the *1. King. 18. 4.* Kings steward, when *Abab* his master raised an hotte and sharpe persecution, and would haue slaine all the Prophets, and hee should haue escaped but hard'y, in likelyhoode, if his master had perceiued that hee had borne any fauour vnto them: and the famine was so great, that no bread nor water almost could be got for mony, so that it was not onely daungerous, but exceeding chergable, to feede an haundred Prophets now, whom the King sought with all diligence to put to death; yet (notwithstanding all these impediments) he stood faithfully for God and his Prophets, and kept them with bread and water sufficiently in the heate of persecution, and the midst of famine. *Rahab* also (so soone as she had any *Iosua. 2.* sparke of religion and the feare of the true God) defended the spies, and that with the hazard of her own life. For (when the the King would faine haue gotten them, with purpose to haue slaine them) she hid the, & saued their liues; and by that meanes also, saued her selfe, & her houshold: and had this priuiledge, that, afterwards, Christ Iesus came of her stocke and posterity.



But on the contrary, most hellish and cursed of all, are those that be so farre from helping and succouring Gods afflicted saints, as that they reioyce at their trouble, and recount it, one to another, as very ioyfull tidings, that makes them merry, and they put an hand to it, & to their power helpe it forward. These be cruell wretches, inspired with the mallice of the diuell, and vntill they repent, shall bee miserable wretches hereafter, plagued with the vengeance of GOD, as a rewarde for their crueltie.

Shewing mercy  
to the needy.

The third and last duty here commanded, is, to shew mercy to the needy, that want, according to our abilitie, and their necessitie. This Christ commands, *Luk 12. 33, Sell that yee haue and make you bagges that waxe not olde.* Where Christ exhorting them to be mercifull, meets with a common obiection; Indeepe I would willingly bestow something vpon Christ, but alas I haue nothing to giue. Yet, haue you nothing to sell? Neuer a strike of corne? neuer a peece of land? no housholde stuffe, that you could spare for Christ? If you haue, sell it, and giue it to Christ and his members. Euen as a wicked man will rather sell some thing to serue his lust, then that he will haue it vn-satisfied: so doe you for Christ sake; let not him goe vn-served, but shew that you loue him, as well as they loue their lust. Oh, but if I should sell and giue thus, I should be beggered. Nay, Christ willes no man to begger himselfe, but make you bagges. This is such a treasure, as no other is like it: for, none other will multiplie and yeeld encrease lying by vs; but is of that nature, that either of it selfe, it wil corrupt, and the canker and rust will set vpon it; and bring it to naught, or else the theeefe may meet with it, so that one is in continuall daunger to be poore. But this is such a kinde of treasure, as in it selfe is eternal and growing, and is so surely kept, that no man can deprive vs of it, by force or craft. And then another benefit there is also, *Where your treasure is, there will your heart be also*, This is a good effect, that if one lay vp treasure in heauen, his heart will follow it,

What is the reason, that many men can come so hardly and with such difficulty to speake of Heauen, that one may as easily

easily make a great mill-stone ascende vppe into the skye, as drawe their thoughtes to Heauen-ward? Because their treasure is not there, they haue sent nothing before them thither.

Worldly men can talke nimble and readily of groundes, of money, and beastes, and such like, because in these they haue laide vp their treasure: and let a man goe whither he will, from one end of the World, to the other, his heart will still bee there where his treasure lyes, of this hee will talke, at his table, in the fiede, as hee walkes, as hee lyes, euery where, and hee is not weary. The treasure drawes the heart vnto it. But these haue neuer laide vppe one penny in Heauen, haue reposed nothing in Christs bosome, and therefore haue no minde to thinke of him: one may sooner pull their hearts out of their bodies, then put any constant heavenly meditation of GOD and the life to come, into them. But if a man would let his chiefe wealth bee with God, and lay vp his speciall goods in Heauen, his chiefe thoughts and speciall desires and meditations would be of God, and of Heauen, hee would talke of it as willingly, as constantly, and with as little tediousnesse, as the most couetous man speakes of his money and cattell, and nothing should bee so delightfull to him, as to conferre and meditate of things pertaining to the life to come. And *Prov.* 11, 17. it is sayde, *He that is mercifull to the poore rewards his owne soule.* As if hee had sayde, euery man will yeelde, it is a good thing to be benefici- all to himselfe, and doo good to his owne soule: but this is most certaine, that nothing in the World, no purchase, no bar- gaine, shall bring so much profit to the soule, as a mercifull heart, and a liberal hand, to bestow his goods vpon poore chri- stians, the members of Christ Iesus. So the Apostlic sayth, *2. Corinthians* 9, 6. *He that sows liberally, shall also reape liberally.* It is otherwise in this matter, then it is in other mens haruestes: for, let a man sowe neuer so good seede, and vse all diligence in pre- paring and fitting the ground, yet some casualty may befall, which will spoyle the haruest, and a man shall not haue his seede againe.

But here it is certaine, one shall haue a good harvest, nothing shall hinder this croppe. If one sowe but a cup of cold water, for conscience, and in loue, it is sown vpon Christ Iesus, he is the ground: as in *Mat, 25, 35. I was hungry & thirsty, &c. ye fed and clothed me.* Therefore, vnlesse we thinke that Christ will be a barren ground, it is most certaine, that he that scatters seede here, shall finde a large increase. That which is cast abroad in mercy, shall returne againe in goodnesse: the more good a man doth, the more good he shall receiue: and that certainly, because God will restore it. And there is nothing more effectuell to continue the good estate and prosperity of a family, then when the gouernour of the family opens his hand abundantly, with all plenty of good works and mercy.

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Lastly, take heed of riotousnesse, and drunkennesse; for when drinke is in, the wit is out, and grace is out too: then a man is such light stuffe, that the diuell may tosse him about at his pleasure. First, it hurts the body it selfe. Secondly it breedes strife and contention, murmuring, brawling, and wounds without cause. For, when they went good friends (if drunkards can be good friends) to their pots, all vpon a suddain, vpon a mad humour, no man knowes why, they fall together by the eares, and are ready to stab and mischief one another, and two or three houres after, aske them the cause, and they cannot tell, but it was a mad humour of theirs.

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Couetousnesse

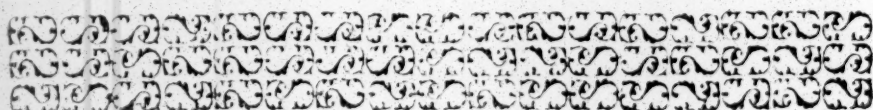
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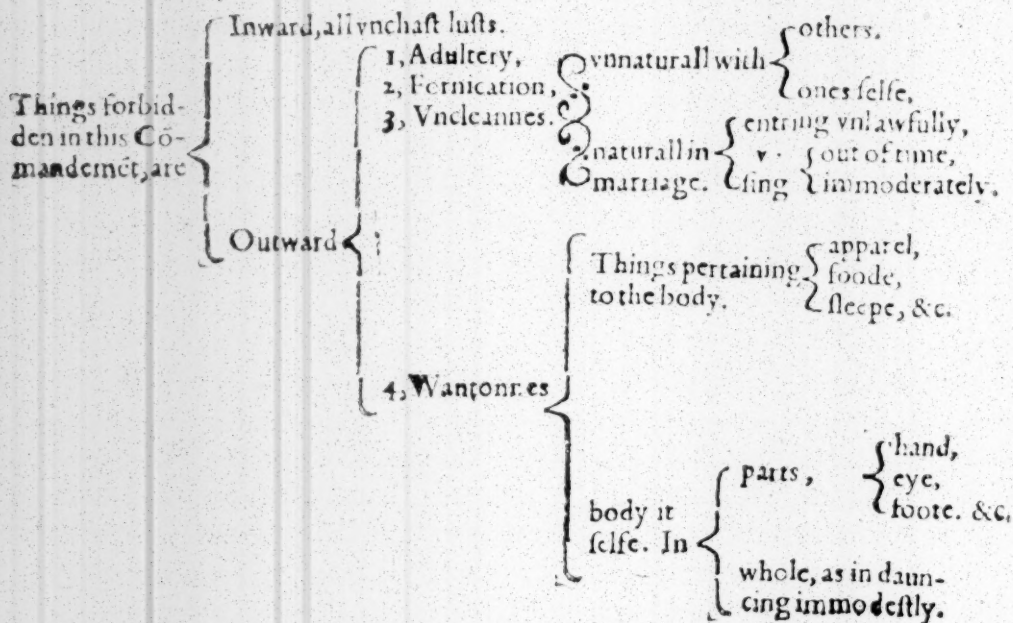
must be shund of all those, that would keepe this sixth commandement, *Thou shalt not kill*. Thus much of the sixth commandement, concerning the safety of our owne, and our neighbours person, and what duties we owe thereunto. Now followes the seventh commandement, concerning chastity, and how wee should that way behaue our selues.



*The seventh Commandement.*

*Thou shalt not commit adultery*, Exod, 20, 14

The summe of this is, that we should auoide all vncleannesse, in our selues and others, and vse all means to preferue our owne and our neighbours chastity.





First, for filthy lusts & desires of the hart, consented vnto: Though they bee kept in, and neuer breake forth, in word, nor deede, yet this very lust, & desire it selfe, makes one a breaker of this commandement before God. As our sauiour Christ the law maker, & therefore also the best expounder of it, doth testifie, *Ma, 5, 27.*

*I say vnto you, hee that looketh vpon a woman, to lust after her, hath committed adultery with her already, in his heart.* They of old, saith hee (meaning the Pharises) had said: *Thou shalt not commit adultery*, extending the commandement no further, then to the grosse act: and that they would not haue men commit, because it would bring reproach vpon their name, and death vnto their body. But Christ requires a farre greater puritie, and shewes, that the adultery of the heart is odious to God, as wel as that of the body; and that men cannot more easily see, and perceiue that outward filthines, then hee doth the inward. For, he hath pure eyes, that can abide none iniquitie, and hee searcheth the heart and reines. An vncleane heart, therefore, wishing fowle things and meditating vpon filthinesse, is most hateful to God.

Vse.

The vse of this, is, to condemne those, that, when they heare Gods curse against the transgressors of this commandement, concerning adultery; thinke, if they haue not broken forth into the outward action, they are free, and out of the gun-shot: that pertaines not vnto them. But let them knowe, that if they haue an ill heart, though men cannot charge them with the ill act, yet God can charge them with the euil thought, and that they are lyable to Gods curse, as well as those that offend outwardly. Indeede there be degrees, and the increase of sinne brings an increase of iudgment: and grosser sinnes shall haue more grievous plagues: but the least fault is sufficient to condemne them. And they that will not humble themselves, nor care for inward motions, will (if occasion be offered) easily be drawne to the outward practise. For if lust haue conceiued, it brings forth sinne. And hee that will not restraîne it in

Inward vn-  
cleannesse ac-  
cursed before  
God.

Iam. 1, 14.

the



the conception, shall not be able to hinder it in the birth. Therefore, he that would not haue sinne borne, must not let lust conceiue, but labour earnestly to kill it in the womb, as it were. For howsoeuer, thought be free in respect of the sight and lawe of men, yet it is not free from G O D, nor from his lawe, which was not onely giuen to reforme and rule the outward manners, but the soule also and the affections.

Secondly, this serueth for the instruction of those, which haue thus offended, that they must repent and craue pardon at Gods hands, and intreate him of his mercy to kill this lust, and to wash away the filthinesse of their heart; that they may not onely bee freed from the iudgement of God due to the sinne, but also may hinder the birth of so filthy a monster, as will proceede of this so ill a conception. In other conceptions, it is a foule fault, after the conception to take any thing, that may hinder the encrease and birth of it. But in this conception, it is the greatest vertue & safest way to take such a receipt as shall quite kill it, that it may neuer come forth to light. And this receipt is onely to repent and craue pardon: for else God will bring their secret sinne to open shame; & their inward filthy desire to outward publike disgrace.

Now the meanes to purge ones heart, & to make it cleane and pure from such filthy affections: is, first, to pray to God often and earnestly, to purifie the heart, and to sanctifie it by his holy spirit. Then secondly, to be faithfull and diligent in some honest and lawfull calling, that they may busie the heart vpon something lawfull and profitable. For, idlenesse is the mother of foule lusts. As a standing poole (not hauing any course of running) growes filthy of it selfe, and full of toades and filthy vermine; so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell, to breede and engender all monstrous and filthy lusts. Idlenesse procures lust, nothing more. As, what was the reason why the *Sodomites* grew so filthy and vncleane, that no people euer were so beastly? Because, hauing the most fruitfull and abundant country in the world (for it was like the garden of G O D that yeelded them all como dity and profit) they grew rich, & then like foo-

1er. 4. 14.

Lust should be  
slaine in the co-  
ception.

The meanes  
to cleanse vs  
from filthy af-  
fections.  
Prayer puri-  
eth the heart.  
Idlenesse  
breeds lust.

Ezech. 46. 49,  
Gen. 13. 10.

lish men, did settle themselves to nothing else, but their ease & delight. Their nature was no worse then others: but their idleness so corrupted their hearts, as the diuell had liberty to cast in, & they leasure to pursue all monstrous and vncleane desires whatsoeuer; this was the cause they were so outrageous.

Also temperance in meate and drinke, watching and fasting, as neede doth require, and as our strength may beare. These means (by Gods blessing) will slay these lusts, and empty the heart of such ill desires, that one shall haue a pure and chaste heart. But if that, all these means being vsed (notwithstanding) these lusts will not be ouercome, but still arise and still ouerburden the heart, and set it on fire with ill desires, and the flesh will not bee humbled, then one must seeke the remedy of marriage, and pray to God to giue him a yokefellow; and then we may looke that God should heare our requests. For, when wee haue done our indeuour to beate downe our flesh, and yet cannot so tame it, but that wee stand in neede of an helpe this waies, then God hath called vs to the estate of matrimony; and as he hath giuen vs a calling, so we may hope that he will giue vs such a one as shall be a comforter to vs, and an helper both for this life and the life to come. And so much for the inward breach.

Temperance  
in meates.

The outward breach of this commandement hath many branches. But the chiefe are comprehended by the Apostle, *Galathians, 5, 19*, where he saith, *The fruites of fleshe are adulterie, fornication, vncleaneesse, wantonneesse*. They are the chiefe outward branches of this commandement. And first, for adultery. That is, when either party offending, is either married or contracted: for, if he be either ioyned by marriage or contraction, that committes the act, then it is adultery. This is a very high breach of this commandement, because they *breake the couenant of G O D*. For when they come together in either of these knots, they may doe a couenant not onely one with another, but G O D himselfe (that hath appointed the ordinance) that, they will faithfully and truly keepe their infidelitie one to the other: and therefore if they deale vnchastly, it is, not onely vniustly done one to another, but they forscit

Outward  
breach of this  
commandement.

Adultery.

Prou, 3, 17,

forfeit their bond to God, even their saluation, & prouoke his curse, both on the soule and body. And this exceedingly aggrauates the sinne of adulterers, That hauing come in the sight of God, and before men and angels, to make a couenant, there also in the face, and by the voice of the congregation, craued a blessing of God vpon their proceedings, they abuse God, angels, men and all, by breaking their couenant in polluting their bodies.

The fruits of  
adultery.

But, how grieuous and vile a thing this is, the ill affects that follow of it, doe declare. The first is set downe, *Prou. 5, 11, It consumes the flesh and the body.* It is a fire in the bones, it breeds fretting and incurable diseases: that, as the sinne makes one lothsome in the sight of God, so the plague may make him lothsome in the sight of men. If one be so audacious as to break the couenant of God, though it be a thing much neglected of men, to cut him off, according to Gods lawe (for by the lawe of God the adulterer is as guilty of death as the wilful murderer) yet God meets with him, and by filthy diseases brings him to his end. Secondly, *Prou. 6, 26,* The holy Ghost saith, it brings one to a morsell of bread, that is, to extreame pouerty. And so *Iob, 31, 12.* saith of this sinne, *That had bene a fire to haue rooted out all mine increase,* this will make spoile and hauocke of all that a man hath. Thirdly, it consumes not onely the goods and body, but there is a further consumption then all this, hee that doth it, destroyes his own soule; he forfeits his body & goods. Fourthly, he gets a perpetuall blot to his name, that he shal neuer be able to put away, vnlesse he doe truly repent, and so get it washed away by the blood of Christ, that wil make all cleane. But else he shall haue a shamefull name and an ill report. All the braue apparell, all the bribing and colouring in the world, will not couer this blot of the name and estimation. For, he is a needlesse theife, not stealing for necessity, but of presumption, and therefore deserues no pittie. Wee see, that if a theife vpon necessity (as it seemes to him, though indeed no necessity should make a man sinne) doe filch or steale from his neighbours, men shewe some kind of mercy, and doe not altogether so much abhorre it: but when one hath the remedy, and hath professed



professed his thankfulnesse to God for the helpe, and his contented reioycing in it, he is a needlesse thiefe, he shall finde no mercy, but he destroyes his soule, and makes his name to stinke among men. Fifthly, he that doth commit adultery, doth not onely destroy his owne soule, but he doth what he can to destroy an others soule too, and so to kill two at once: and in this regard this sinne is worse then either theft or murder. For if a thiefe should strip a man of all he had, and (besides that) take away his life also, the man so wronged were not one whit the worse man for all this, but his soule might goe to heaven, as well as if he had dyed in his bed: but he or she, that enticeth an other to commit adultery, robbes the party of saluation so farre as in them lyes. For little do these allurers know, whether euer the other shall repent or be conuerted from this sinne. For this is such a wound, as no Physitian can lay his hand to heale it, but the holy Ghost; no medicine can cure it, but the blood of the son of God. This is not to spoyle his body, but the soule: a far more dangerous thing then robbing. For, though one should make the blood to runne about ones eares, with many wounds; yet there where hope that one might find some skilfull Chirurgion to make all whole againe: but he that hath stricken so deeply into the soule & conscience, and hath kindled the fire of Gods vengeance in the heart, how knows he whether this shall euer be healed? And what a fearefull thing is it to be an instrument to draw another into hell, and to an incurable misery. Lastly, besides all this, an adulterer is a thiefe, by foytling his child into another mans possession. For, what greater wrong or indignity can be offered to a man, then to haue his patrimony and all his labours left to a bastard, the seed of his mortall enemy? For of all men in the world, he would be most vnwilling, if he knew of it, to bestow it on him: much rather would he giue it, to a stranger whom he neuer knew before, then to one that had so shamefully abused him; and could better find in his hart to leaue his goods vnto a vagrant beggar, then to that bastard, whom vnwittingly now he feedes and clothes, and who shall enioy all his labour. Thus much for the curied effects of adultery.

Adulterers are  
wicked thieves

Now

Means to make  
vs lue chastly  
in marriage.

Now the vse that we must make of this, is; That sith it is so foule a sinne, and yet our nature is subiect to fall into it (as *Dauid* after many corrections and humiliations, after many miseries and benefits, when hee was somewhat growne in yeares, and had the remedy also, yea and as the corruptions of those times was, had many wiues, yet committed the sinne) it should mooue vs to vse those meanes and preferuatiues that may keepe vs from it. For if *Dauid* did fall into it to his great woe, and to some blotting also and blemishing of his name, then wee must not bee secure and thinke our selues safe. But the meanes how to make a man lue chastly in marriage, are these. First, if there haue bene any fornication before marriage, that is a secret poyson that lurkes within, and if it bee not stayed, it will breake out to adultery. Therefore that fire must bee quenched by true repentance, and so it shall neuer flame out into further mischiefe, else it will certainly haue his vent: an olde fornicator shall be a new adulterer. I meane by an old fornicator, such a one as hath committed fornication before marriage without repentance: for he hath a wilde fire within, that will not keepe within long, but wil make him burne in lust as fast before. And it may be sayd of him, as God sayd to *Caine*, thy sinne lyes at the doore; so his old sinnes lye at the doore ready to catch him, yea, it wil let him haue no peace, but lyes in waite, hunts and pursues him, and meetes him at euery turne, til it hath brought him to naught, vntill hee by repentance first bring it to naught.

Love between  
yoake-fellows  
in marriage  
preserues their  
chastity.

This then must be the first care, if one hath bene a fornicator, To repent for that. And though one haue not offended this way, yet hee must keepe and obserue this second rule: Euery married person must labour for pure and seruent loue to his yoake-fellow, As, *Prov. 5, 18*, he wills men not to follow after the strange woman. But how shall I chuse? hee sheweth in the 18, *Verse, Reioyce in the wife of thy youth: and delight in her loue continually*. If married persons get seruent and pure loue one to another, this will keepe them safe, For it is not hauing of a wife, but the louing of her that makes a man lue

live chaffly & it is not the having, but the louing of a husband that preferues a woman from whoredome. But if shee haue him, and yet hate him, and dispise him, shee is in daunger euery day, to be defiled. Feruent loue then must be sought for. Not such as flesh can yeeld; for the nature of flesh is, as to bee fond before, so to be ready after to finde occasions and iarres and dislikes: but pure loue is a gift of GOD, and a sparke that comes from heauen, and hath this vertue to make a man live chaffly. But now if one will say, Adultery? sure I will neuer bee an adulterer, yet for all that cares not for his owne wife, but contemnes and dispiseth her, he hath no warrant to say so: nay, he takes the next way to bring himselfe into the snares of adultery, by this first breach of the bond of marriage, in that he dooth not love his wife.

Another meanes to auoide adultery, is set downe in Prov. 2, 8, 16. *If knowledge enter into thine heart, and wisdom delight thy soule, then shall it keepe thee from the strange woman, that flattereth with her lips.* To delight and reioyce in the pure worde of God, and to embrace it in ones heart, this will so satisfie the minde, and content the soule with sweete comfort and delight, as that one shall not neede to followe the impure and fowle pleasures of the flesh, that are contrarie to God and his worde. But if wisdom enter not into thine heart, lust will: and if a man finde no reioycing, nor pleasure in the word of God, hee is in continuall daunger, to seeke at the flesh. For no man can live without his delight; and though it breake not out straight to the maine sin of adultery, yet it will beginne with other vanities, and not cease till it hath traced one through all the idle and foolish delights: and at length leaue him wallowing in this filthy and lothesome pleasure. For he that is not refreshed with some pure & holy delights, will surely be carried headlong to some vngodly pleasures.

Thirdly, wil we be kept from this fowle and monstrous sin? then we must marke the rule of Solomon, Eccles. 7, 28, *I finde more bitter then death, the woman whose heart is as nets and snares, and her hands, as bands: He that is good before God shall be deliuered*

2  
Loue to Gods  
word preferueth  
chaffity.

A good man  
shall be preferu-  
ued from vn-  
cleannesse.

from



*from her, but the sinner shall be taken by her.* He shewes how one may escape the lewde woman, and keepe himselfe free from her snares, namely, Bee a good man, walke religiously and keepe peace with God, else he is in continuall daunger to be taken. He shewes, why God suffers filthy strumpets, and harlots to liue vpon the earth, namely, that they may be a laile or prison to wicked sinners, and chaines, wherein to hamper all vngodly persons, they be as foulers to catch hypocrites, that haue not the true feare of God; that those that be hatefull to God for other sins, may be made hateful to men for this sinne. For when men prouoke God by sinnes that he hates as much, but be lesse subiect to disgrace amongst men, then he giues them vp to those sinnes, that may shame them, and bring them into contempt before the world. And it is not as most men say, Alas, he was an honest man till he slipt into his fault. No: had he bene honest before, God would not haue deliuered him vp to this vile sin then: But because hee was wicked before, therefore GOD punisheth sin with sin, and makes him more wicked outwardly, that his inward wickednesse might appeare to his disgrace: hee hath liued irreligiously in the first table, and now GOD in vengeance giues him ouer to liue vnrighteously in the second. These be the meanes then to keepe one pure, namely, an vpright life, that one liue in no other sinne that breakes of peace betwixt God and him; and to take delight in the word of God; and vse all good meanes to get a pure and feruent loue to the yoke fellow, and to purge out by godly sorrowe that venime of fornication, if any haue bene committed before, that else would infect the heart with adultery. For marriage cannot kil former lust, onely repentance can do that, and marriage is an help to a penitent man, to preserue his chastity for the time to come.

But now, if one haue fallen to adultery, and broken the covenant of God, there is no way for him but onely one; euen to confesse his filthy sinne, and bee grieved and iudge himselfe for it, and then to lay hold on the merits of Christ Iesus, and to craue Gods mercy, knowing that he can as easily forgie, and the blood of Christ can as easily washe away adultery in the  
highest

highest degree (so the person bee penitent) as the least spot of wantonnesse. So much for the first outward breach, viz, Adultery. The next followeth, and that is called Fornication: that is, when single persons commit the filthy act.

And this, howsoever it be not so grieuous as the former, because it dooth not breake the couenant of God, and is not punishable with bodily death; yet it is a fearefull sinne lyable to the curse of God and damnation. For so 1, Cor, 6, 9. *No fornicator shall enter into the kingdome of heauen.* It is such a sinne as shuttes one out of GODS kingdome, and casts him downe headlong to hell, and the euerlasting vengeance of God. And the ill effects of adultery afore-named, namely a diseased body, a poore estate, a blemished name, and damned soule, and the drawing and murdering of anothers soule, doe agree to this sinne also. Oh, but they will marry the party, and so all shall bee well, and they will make an amends: But this cannot make an amends, for nothing can wash away the pollution of the soule, but the blood of Christ. But if you doo marry the party, why will you giue the first frutes of your body, to the flesh and the diuell, and the refuse to God? It is a shamefull thing, to serue sinne with the chiefe of his strength, and God with the remainder. How can they looke for a blessed proceeding, from so fowle a beginning? Why will he do so much wrong to his first borne, to make him base begotten, and his posterity a bastardly generation? Why will they beget a continuall sorrow to themselves, that they should not bee able to looke vpon their childe, without blushing, and cannot see the fruite of their body, but they must looke on the fruite of their sinne, and beholde a witnesse before them of their owne filthinesse and disobedience to God? Or, if hee purpose not to marry her that dooth this, why dooth hee robbe her of her virginity, and make her vnfit for any other else? Therefore this is a fowle sinne, and dangerous. For vnlesse it bee repented of soundly, fornication before marriage makes a plaine and high way for adultery after marriage.

1, Cor, 6, 10, 11  
The second outward breach is fornication.

The remedies against adultery, serue also against fornications.

Uncleannes, the  
third outward  
breach.

The third outward breach of this commandement followes; And that is uncleannes: which is either vnnaturall, or naturall. Vnnaturall, with others, as *Sodomy* practised of the *Sodomites*, condemned, *Ro*, *1*, *27*. when *man with man works wickednes*, *woman with woman commits villanie*, or else that beastly sin, when men mingle themselves with beasts. These nature abhorres; and they bee commonly punishments of some other horrible wickednesse, and follow a very prophane & dead heart, and are worse then adultery. The other kind of vnnaturall uncleannes, is by ones selfe. For one by himselfe alone, may defile his owne body in most filthy sort: which, though it be more secret from man, yet, it is most abominable before God; and often God brings it to light, by punishing those, which haue vsed it, with terrour of conscience, & horrible feares in their minde, or else with frensie, and madnesse. These punishments haue often fell vpon the practisers of this secret sin, & then all goes abroad, the they lay open, and vomit out all their shame, and howsoeuer they seemed chaste and pure before, yet, now their filthinesse is brought to light. Naturall uncleannes is betweene married people, either in their enterance into marriage, or else in their proceeding and vse of marriage. The uncleannes in the entrance, is either, if one marry another of a contrary religion; as a professor, and a christian, to wed an Atheist, or a Papist; their whole life so led, till repentance and conversion, is vncleane in the eyes of God: for their marriage was not lawfull before God. And therefore in *Ezra*, these that had so married, were constrained by God, to put away both their wiues and children, as illegitimate. Also if those marry together, that be within the degrees of consanguinity, or affinity forbidden, they may cloake and shift as long as they will, but they shall neuer shift off the reproch and condemnation of being vncleane persons before God, sith they marry without the warrant, yea, contrary to the commandement of God. Also those, that marry without consent of parents, their marriage is vnlawfull, and life vncleane, till they bee reconciled to God by repentance, and to their parents by submission. These be in the entrance,

and

Naturall vn-  
cleannes.

*Ezra*, *10*, *3*.



and taking the estate of marriage. In the vse of it, vncleannesse is committed.

First, in comming together at vnseasonable times: this was a cause, that he made the land of *Canaan* vomit out their inhabitants, because they had no regard to obserue lawfull times. Now if the Lord did so fearefully plague these heathen people, for this vncleannesse, which onely had the law of nature to guide them: how much more are they in daunger of his heauy wrath, that haue beene forewarned to auoide this sinne, by his iudgements executed, both on the Gentiles, and on the Iewes, and also by his written word? And this was to be punished with death in both parties, in the old law, because the time and maner of seperation was then instituted. Also in marriage, one may deale vncleanly by excesse, for want of moderation. For as a man may be a wicked drunkard with his owne drinke, and a glutton, by excessiue deuouring of his owne meate: so likewise, one may be vncleane, in the immoderate vse of the marriage bed. And this sin, though the hand of the magistrate cannot punish it, yet Gods hand often finds it out, & the children diuers times proue monstrous, and mishapen, and leprous, or else idiots and natralls, or else very vngodly and stubborne. And thus God meetes with these secret sinnes by iudgement, when men will not meete with them by repentaunce.

Leuit, 18, 19.  
24, 25.  
Leuit, 20, 18.  
Ezech, 22, 10,

The last breach of this cōmandemēt, is in wantonnesse, which is the preparation & foundation for al the former cōsisting either in things belonging to the dody, or the body it selfe. In things belonging to the body, as in costly apparell. Not that, there should not be things fitting the estate, & that there were not a diuersity of degrees to be had: but in no estate or degree, may one be so excessiue, as to hinder himselfe from good works of mercy and religion; that one should not bestowe so much time in trimming the body, as hee can haue no time for trimming his soule; and bestow so much cost in rich apparell, as he can spare nothing to bestow on poore Saints.

Secondly, in strange apparell: as in *Zeph. 1. 8*, the Princes; the Kings children are rebuked, for that (hauing more money, and maintenance then their neighbours) they

Wantonnesse  
in apparell

Isay 4. 4.  
Wantonnes in  
diet.

Ier 5. 8.

Gal 5. 19.

2. Pet. 2. 14.

Prou. 6. 13.

did not bestow it in doing any worke of mercy to the poore, or prouiding any thing of profit for the common-wealth, but onely in setting out themselves by new fashions, that no new tricke or foolish deuise could come vp, but straight they must haue it. Yea, they neuer thought themselves well, vntill they were beginners of some new-fangled inuention, concerning their attyre, that other folkes might looke at them, and lust after them. And these kind of persons, how euer they seeme fine in their owne eies, yet they be filthy, in Gods eyes. Also in excessiue diet, too much meate and drinke. For one cannot lay on more fewel, but he shall haue a greater flame; so stuffing ones selfe with meate and drinke, will make the hart more outrageous in all euil lusts. As the Prophet saith, *They rise vp full, & then they nighed after their neighbors wines, as a fed horse after his meate*; for though this be a homely comparison, yet the holy Ghost vseth it to make the sinne more loathsome. Also, in excessiue sleepinesse and sluggishnesse; when a man liues so, as neither the worlde, nor the place where he liues, shall be any whit the better for him, but he giues himselfe onely to take his ease, and rest his body: to do nothing but eate and drinke, and sleepe: abusing that time slothfully, which God hath giuen to do good, and get some knowledge of God, and assurance of saluation. Such maner persons be wantons, and by the Apostle, put in the number of filthy persons, that shall not inherit eternall life. Also in the body it selfe, and that is either in the parts or the whole. In the parts, as an eye full of lust, as Peter saith, *that ceaseth not to sinne*. Though the body sometimes ceaseth for want of occasion, or for weakenesse, yet the eye is alwaies busied in vnchaste and wonton lookes. Also the tongue in vnchast & wanton songs, & reading loue bookes, of dalliance and filthinesse, which is a kind of contemplatiue fornication. They that made them, be wantons, & those that read them. So eueri other gesture that stirs vp ones selfe, or any other, purposely to lust, that is wantonnesse: as the wise man saith, *that a wicked man makes a signe with his finger, & speakes with his eye*.

The whole body is abused to wantonnes in immodest dancing. For here eueri part is abused to dalliance, the eye, the hand

hand, the foote, and all in meeting, in embracing and ſuch like. All the action is nothing but the profeſſion of an vnchaſt heart. Here is an artificiall grace, an artificiall paſe, an artificiall countenance, and in euery part a wicked art is added to encrease the naturall filthineſſe; and if you call it a ſport, it is a very diuelliſh ſport to uſe the body as an inſtrument of wantonneſſe, and an inducement to fornication and adultery.

Thoſe alſo haue offended in wantonneſſe, that giue themſelues libertie to be preſent, and ſee ſuch things as be practiſes of wantonneſſe, as ſtage playes, which ſerue for nothing but to nourish filthineſſe; and where they are moſt uſed, there filthineſſe is moſt practiſed: where the man is clothed with womans apparel, and that ordinarily is put in uſe, which the Lord calleth abomination. This is a way to breede confuſion of ſexes, and it is a plaine belying of the ſexe. Thoſe then that haue thus hurt themſelues, or others, muſt craue pardon, and repent; and thoſe parents, that themſelues in youth haue taken libertie this way, muſt reſtraine their children: contrary to the common practiſe of impure parents that haue themſelues bene olde fornicators and wantons, and now when they are ſpent, it doth them good, and makes their hart glad to ſee their yong children treade in their ſteppes, and run madding and ſkipping vp and downe, with all wanton and vnſcemely behauiour. This, howſoeuer men make but ſport of it, yet God will not tolerate it; for if he cannot put vp the abuſe of one member alone, to wantonneſſe, he wil neuer endure that the whole body ſhould be thus abuſed: Thus much of the ſeuenth Commandement, concerning preſeruing our owne and others Chſtitie; The next is, concerning goods, in the eight Commandement, which is as followeth.

Deut, 22, 5,





## The eight Commandement.

Exodus, 20, 15. *Thou shalt not Steale*

The summe of it is, that we should not hurt our owne, or our neighbors estate: but, so far as we can, procure the good of both,

The things  
forbidden, are:  
either

Inward: as the desire of the heart.

Outward:  
either

publike, in { Church,  
Common-wealth,  
ill vsing of a  
mans owne  
goods, by

{ wastful-  
nes: as in  
{ 1, excesse in any  
thing,  
{ 2, Idlenesse,  
{ 3, Suretiship.

private,  
in

Vniust pursu-  
ite of other  
mens goods,  
by { Some shew, or colour of law:  
{ as crafty bargaining, &c.  
{ Some means without colour  
{ as by force, or theeuing, or  
{ such like.



HE inward breach of this commande-  
ment, is, lusting after another mans goods  
in the heart, and a secret desire of that,  
which is none of ours, though we seeke  
not to get it wrongfully. For, as in the for-  
mer commandement, the filthy concu-  
piscence of the heart, was counted adul-  
tery before God, though vncleane pra-  
ctises did not breake forth: so here,  
hee that inwardely longeth after his  
neighbours

To long after  
our neighbors  
goods is theſt.

neighbours goods, is a theefe before Gods iudgement ſeate, though he ſtay his hand from taking of them. So in 2. *Pet.* 2.

14. He (describing wicked men ſaith) They haue *heartes exerciſed in couetouſneſſe*. Though they durſt not giue ſuch libertie to their hands, yet it was the occupation of their hearts, to bee alwayes ſtealing, alwayes deſiring that which was none of theirs. Euen as the thoughts & deſires of a chriſtian are buſied in thinking of the life to come, & of their latter end, & how to glorifie God while they liue: ſo their deſires & hearts were alwayes wandering & purſuing after another mans goods, this was all the exerciſe of their hart. So *Micha.* 2, 2. *They couet fields, and ſake them by force.*

Fiſt the heart luſteth, then there is no ſtay, the violence of their luſtes carries them headlong, & they cannot be at quiet, till they haue vndone a man, & ſpoiled him of his goods.

And this was *Achans* fiſt beginning of theeuery. He ſawe a faire garment & a wedge of gold, that was no particular mans, indeed, but he knew it was none of his, for God had chalenged the ſpoyle of all that cittie to himſelfe. But he thought that there was enough for God and him too, and therefore he let his hart looſe to deſire it, and then he could not hold his hands off, but tooke it, to his owne deſtruction, & the vtter ruine of his whole family, for they were all put to death, and the fiſt beginning was his coueting heart. So *Ahab*, ſeeing how comodiously *Naboths* vineyard lay to his palace, thought he might make him a faire garden there, and might haue a goodly priuate walke cloſe to his houſe, and therefore he would faine haue it. And thereto he ſende for *Naboth*, & offers him ſome conſideration for it; but *Naboth* knew that he might not alienate his poſſeſſion from himſelf, that God had giuen him, therefore he ſayes him nay. But his deſire was ſo importunate & earneſt, that it would take no nay, and therefore he was euen ſick with greiſe & deſire of that which was none of his. And then there was no way left, but *Naboth* muſt be ſlaine, & by hooke or crooke *Ahab* muſt haue the vineyard, and ſo *Naboths* life and vineyard were both taken away: but ſo, that *Ahab* deſtroyed his owne family and poſteritie by this euill couetouſneſſe.

1, King, 21.

Couetous desires to be repented of.

Wandering desires must be restrained.

The vse that we must make of this, is, that though we haue neuer done any man wrong in one penny, yet we must repent for the wrong of the heart, and the secret desire of the soule, or else before God we are culpable of the breach of this commandement, and lyable to the plague of God for it. Secondly, we must learne to reſtraine our desires, and keepe in the wandering lusts of our heart: for that which is a sinne to take before men, is a sin to wish before God; therefore we must bind our minds and senses to the good abearing. Now the way to expell this wicked and greedy couetousnesse of wealth, is to consider these two things: First, the small or no good that riches can do them, that haue them. Secondly, the certaine hurt that the desire of them will bring. For the ground of couetousnesse is this, that men haue a false and foolish imagination, that wealth will bring some happinesse; and if they had riches in good store, then they should be in good safety, & in an happy case. But that riches can make ones estate nothing the better, it is proued in the *Psal*, 62, 10, 11, 12. *If riches increase set not thine heart vpon them.* He would haue one let his heart be neuer a whit set to his wealth, and deeme himselfe nothing the better for the increase of the. But is not one the better, and hath he not cause to be more glad when his purse is full of mony, & his house stored with riches, then if he had neuer a farthing? No sure, not one iot. And he giues three reasons.

First, saith he, *God spake once or twice, and I heard it, Power belongeth vnto God.* This is the reason; Nothing hath any power to do a man any good but God. Therefore, if he haue all the wealth in the world, his wealth cannot helpe him, it cannot keepe away any iudgment, it cannot free him from death nor from hell, but one may as soone goe to hell from wealth, as woe: the rich man may passe into torment as well as the veriest begger aliue. Nay, it cannot warde off one stroke of God from soule or body in this life, it cannot keepe away sickness, nor the causes thereof. If then they be so weak, that he who hath them, is nothing the neerer to any good, nor further from any euill; why should one either earnestly desire them, or greatly reioyce when he hath them? Secondly, *To thee O Lord belongeth mercy.* There

Luke. 16, 23,



There is no mercy but in God, nor kindnesse but from God: and that a man is kindly entreated, it is not from wealth, but from God that puts loue into mens hearts. For if our wayes be pleasing vnto God, hee will make our enemies to become our friends, though we be neuer so poore; and contrarily, if our waies displease him, hee will make our friends, our foes, and those that owe vs most duty, and haue heretofore shewed most loue vnto vs, to be our most bitter enemies, and seeke our overthrow though we be neuer so rich. As in *Dauid*, when he had sinned against God he raised vp his sonne against him, who notwithstanding his wealth & kingdome, sought his life & would haue killed him. Thirdly, *Thou O Lord rewardest every one according to his workes*. That is another reason, because God looks to workes, not to wealth, when he comes to iudgment. As if he had said: most men dreame that it shall goe with them according to their goods and riches, that they haue heaped vp. This were true indeede, if there were no God, or else an idle God, as Epicures imagine that sits a sleep in heauen, & cares not how things goe with men in the world: but if there be a God that gouernes the world, that is awake, & hath the ordering of matters, then the question is, not what man hath, but what he hath done: not what riches, but what grace and goodnes he possesseth. For sin shall haue shame, and he that is godly, mercifull, and humble, shall haue glory, and be saued.

Such it is so, that riches are so little profitable or available, this Immoderate must keep out of our hearts this sinfull desire of riches, that cannot profit. Secondly, as riches are sure to doe vs no good, so we are sure that the desire of them will doe vs much hurt: and as there is no helpe from hauing, so there is certaine danger from the coueting. For, in *Timothy*, the Apostle calleth it the roote of all euill. Where this is, there sinne aboundeth, there is no euill that a man will abstaine from, if it may procure his filthy lucure, he will forbear nothing that may further his gaine, neither will hee do any good that seemeth contrary to his profit. Therefore the daunger is great that accompanies couetousnesse, namely, the rushing into all kind of mischief and wickednesse, and the neglecting and omitting of euery thing that

*Prou. 16.7.*

*1. Tim. 16.*

is good. For it stayeth from the cheife meanes of saluation, and hindreth the working of these meanes in them. How it keepes men from the word & the sacramēt, Christ shewes in the parable *Luk. 14. 18.* Some had oxen and could not come, some had farmes and must be excused; in generall, euery couetous man hath some pul-backe from religion: or if happily, he some times ouercome that let by much adoe, & step in at the church doore, and set him downe before the preacher, yet the holy ghost sheweth how he is occupied; speaking to *Ezechiel*, hee saith that they sat down before him indeed: but though he was a man of rare gifts and very eloquent, yet their hearts went after their couetousnesse. So that a couetous mans heart is in continuall trauaile, though his body sit still; for his meditations and thoughts are so euer moyling & rooting in the earth; so that, he can giue no attention to the word, nor marke any thing that is spoken.

*Ezech. 33. 31.*

But yeeld, that sometimes a passion of attention come vpon him, admit that, he can frame to giue care to that which is spoken vnto him, yet all is fruitlesse, he gets no good; for the cares of this world, like thorns, choake the good seed of the word, that no fruit can come vp. And thus we see what mischiefe a couetous heart brings, that no meanes of God can worke any good vpon such a man. These things therefore being well weighed and pondered, will stay vs from the vaine desires of these vanities, and foolish doting vpon these iule trifles, that a worldly man with so great paine doth hunt after. And thus much of the inward breach of this commandement. Now followes the outward, which is either publike, or priuate. Publike, as church robbery, which God himselfe findes fault withall in *Malac. 3. 8.* Where, he chargeth them to haue robbed him; wherein? (say they) *in tithes and offrings*, saith God. So that, to take to ones selfe those things that God hath appointed to religious vses and for his seruice, that is to robbe and spoile God himselfe, of that which he hath challenged to himselfe. And in the prouerbs, *Solomon* saith, *It is abhominatiō to deuour things sanctified*: that is, to conuert things sanctified and appointed for holy vses, vnto a mans priuate comodity; this is that which

*Luk. 8. 14.*

Church  
robbery.

*Prou. 20. 25.*

God

God abhorres. So for things pertaining to the commonweale, that is another kinde of publique robbery; when men, which haue the disposing and ordering of things that pertaine to the commonweale, and are to be vsed for the common good, will take them for themselves and make a priuate gaine of them. This is a foule fault, and an high degree of theft, so much the more hainous, because it is more generall; and greater wrong, by how much it toucheth more, and because these be thieues in request, and robbers that are in credit, which deceaue those that trust them, and deale il and vnfaithfully with them that put confidence in them, which doth much aggrauate their fault. For other kind of theeues, as they take a purse by the way side, or that steale sheepe or oxen out of our grounds, or pull clothes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but he that is false to those that are his friends, and relye vpon him, and vntrusty to those that trust him, this is a right *Iudas*, a thiefe in a higher degree. These two are publique: now for priuate stealth.

First, in the abusing of our owne goods. For a man may be a grosse thiefe in Gods account, though he neuer touch penny of any mans goods, but his owne. For, as in the sixt commandement, hee that kils himselfe and is cruell to his owne person, shall not be exempted from the name and account of a murderer; and as in the seuenth commandement a man may be a filthy person and a vile breaker of that commandement in abusing his body himselfe alone: so in this eight commandement, he that abuseth his owne goods and robbes himselfe, is no better then a thiefe before God. Now, men abuse their owne wealth two wayes; By wastefulnesse and niggardlinesse, by vniust spending and vniust sparing. This lauish spending and wastefulnesse hath many branches. First, excesse in dyet or apparell, in sports, or in building, aboue that we are able, and can well goe through withall. For excesse of dyet, in meate and drinke, the wise man saith, *Prou, 21.17, He that loues wine and oyle shall not be rich.* When a man is giuen to his appetite, and will too much please his tooth, when he will fare

How men rob themselves.

*Prou, 31.17.*

about



a boue his ability, & so spend all in summer, and keepe nothing for winter; this man brings pouerty vpon himselfe and robbes his owne family. These men are, among their companions and mates, rearmed good fellowes, and esteemed as the onely lyberall and kind hearted men in the world; but God calls them thieues, and infidell thieues, yea worse then infidell thieues, that haue so much cast off ciuill honesty and humanity, as that they haue no regard to their family.

A so in apparell, if one run farre beyond his compasse, and lauish and lay out all that he can get, vpon his backe; this man takes his own purse from himselfe, running into such debt and danger, as that a thiefe could not doe him halfe so much harme, by cutting his purse, or taking it from him, as this prodigal humour of his, dooth in setting out himselfe in attyre so farre beyond his place, calling, and ability. This brings penury and want, where God sends none. Therefore such a man can giue no good account of his stewardship, but must be content to come into the ranke and receiue the reward of theeues and spoilers.

Gamsters are  
theeues.  
Prou. 21, 17

So of gamesters, they are theiues whether they loose or win. *He that looses pastime shall be a poore man*, hee beggers himselfe, when God requires no such matter at his hands, but would haue him husband his own so thriftily, that he might liue comfortably of that portion which he giues him: what needeth he then put that to the fall of the lot, which God hath already put out of doubt? And so to conuay his goods to another by an vnlawfull meanes. Oh, but he is a gamer sometimes. Then he is a theife also in that respect. For hee should not couet that which is another mans money or wealth, much lesse should he take it and keepe it, hauing no better right vnto it. Who hath appointed such kinde of traffique or exchange, wher the one party must receiue no competent and answerable recompence for his good? God hath appointed no such manner of getting, and what is gotten by this meanes G O D hath branded it with a curse: and no word of God, no man of God, or seruant of God, can giue any allowance, or promise any blessing vpon this kinde of gaine. So that, hauing no warrant for getting, no  
comfort

comfort in vsing, no promise of blessing in the possessing of such goods, how can hee free himselfe from the imputation of vnlawfull getting? And though this bee a more common and receiued, yet it is a wicked and condemned theft. Likewise, the great expences on hawkes and hounds, and other immoderate charges, vpon needlesse pleasures: is not this to impouerish the family, to reſtaine our selues from mercy, and to giue the childrens bread to dogges? quite contrary to the commaundement of our ſauour Chriſt. And though they ſay, they haue enough for both, yet they cannot but giue leſſe to one, becauſe they beſtow ſo much vpon the other; & they ſhould not beſtow that vpon beaſts, that they might better beſtow vpon chriſtian men. Matt. 15, 26.

This then will be an ill anſwere, when they ſhal come before God, to giue an account how they haue glorified God, by the vsing and diſpoſing of thoſe goods, which he hath committed to their truſt. I ſay, when they muſt come to anſwere to this queſtion, How haue you ſpent your wealth? Why, vpon my taſte; this, to pleaſe mine eye; this, to delight mine eares, and ſo much vpon other delights. But what haue you giuen to GOD, or laid out to his glory? When I had any ſpare mony, I gaue now & then a penny to the poore. Is not this to giue the bread to the dogges, and crummes to the children? as indeede moſt men doe: the full ſtreame & freeneſſe of their liberalitie runs to ſerue their luſt, but the ſparing giſts, and niggardly reſuſe is all that God ſhall haue. And all theſe robbe & couſen themſelues, and though they imagine to get mountaines of pleaſure: yet the end ſhall be paine. He that loues wine and oyle, and he that loues paſtime, what is his doome, and what ſentence hath God ſet downe? He ſhall be a needy perſon, & liue in want. Pouerty is the beſt end and eaſieſt puniſhment of his waſtfulnes, for want of moderation in meat: drinke, apparell, and paſtime

An other kind of waſtfulneſſe is by idleneſſe. An idle perſon is a thiefe, *He puts his hand into his boſome, and eats vp his own fleſh.* He conſumes himſelf & is a waſter of himſelte, *and an idle perſon ſhall be clothed with rags.* If one ſhould haue ſuch a companion, as when he came to him, ſhould finde him ſufficiently furniſhed Idle perſons  
are thieues.  
Eccleſſ 4, 5.  
Prou. 23, 21.

about his ability, & to spend all in summer, and keepe nothing for winter, this man brings pouerty vpon himselfe and robbes his owne family. These men are, among their companions and mates, tearmed good fellows, and esteemed as the onely lively and kind hearted men in the world; but God calls them thieves, and fild thieves, yea worse then infidell thieves, for they haue so much cause if euill honesty and humanity, as that they haue no regard to their family.

A man apprell, if one run farre beyond his compasse, and amils and lay out all that he can get, vpon his backe; this man takes his owne paine from himselfe, running into such debt and danger, as that a thiefe could not doe him halfe so much harme, by cutting his purse, or taking it from him, as this prodigal humour of his, dooth in setting out himselfe in attyre so farre beyond his place, calling, and ability. This brings penury and want, where God sends none. Therefore such a man can giue no good account of his stewardship, but must be content to come in to the ranke and receiue the reward of theeues and spoilers.

So of gamblers, they are theiues whether they loose or win. *He that loves pastime shall be a poore man*, hee beggers himselfe, when God requires no such matter at his hands, but would haue him husband his owne so thriftily, that he might liue comfortably of that portion which he giues him: what needeth he to care for that to the fall of the lot, which God hath already put out of doubt? And so to conuay his goods to another by an unlawfull meanes. Oh, but he is a gainer sometimes. Then he is a thiefe also in that respect. For hee should not couet that which is another mans mony or wealth, much lesse should he take it and keepe it, hauing no better right vnto it. Who hath appointed such kinde of traffique or exchange, wher the one party must receiue no competent and answerable recompence for his paine? God hath appointed no such manner of getting, and what is gotten by this meanes. G O D hath branded it with a curse, and no word of God, no man of God, or seruant of God, can giue any allowance, or promise any blessing vpon this kinde of gaine. So that, hauing no warrant for getting, no  
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Matt. 15. 26.

This then will be an ill answer, when they shal come before God, to giue an account how they haue glorified God, by the vsing and disposing of those goods, which he hath committed to their trust. I say, when they must come to answer to this question, How haue you spent your wealth? Why, vpon my taste; this, to please mine eye; this, to delight mine eares, and to much vpon other delights. But what haue you giuen to GOD, or laid out to his glory? When I had any spare mony, I gaue now & then a penny to the poore. Is not this, to giue the bread to the dogges, and crummes to the children? as indeede most men doe; the full streame & freeness of their liberalitie runs to serue their lust, but the sparing gifts, and niggardly refuse is all that God shal haue. And all these robbe & couzen themselues, and though they imagine to get mountaines of pleasure: yet the end shall be paine. He that loues wine and oyle, and he that loues pastime, what is his doome, and what sentence hath God set downe? He shall be a needy person, & liue in want. Pouerty is the best end and easiest punishment of his wastfulness, for want of moderation in meat: drinke, apparell, and pastime.

An other kind of wastfulness is by idleness. An idle person is a thiefe, *He puts his hand into his bosome and eats up his own flesh.* He consumes himself & is a waster of himselfe, and an idle person shall be clothed with rags. If one should haue such a companion, as when he came to him, should finde him sufficiently furnished.

Idle persons  
are thieues.

Ecclesi 4. 4.

Prou 23. 21.

furnished with reasonable store of goods to maintaine himself; but by that time, they had parted company, should strippe him out of all, make him goe in a ragged coate, and leaue nothing behind him, but want and misery; would not one thinke this was but a coufening companion and a thieuiſh fellow? But ſo it ſtands with idleneſſe. If that it keepe one company a while, and he will entertaine this gheſt into his heart, it will make a ſpeedy riddance of all, ſet him bare in apparrell, and baſe in account, and fill an houſe full of diſtreſſe and calamity, that was found full of wealth, and proſperitie. And in truth, experience ſhewes this among vs daily, that if a man bee left well, of ſufficient wealth to maintaine himſelfe in good ſort; let him but giue harbour to idleneſſe, and all flies away, it goes to wracke, and by little and little, like a moath it conſumes away his great wealth, and makes him no better then a beggar, before it hath done with him, vnleſſe he ſhake it off betimes.

*Prou, 24, 34.*

*Ephes, 4, 28.*

*2. Theſ, 3, 12.*

And true it is that *Solomon ſaith, his pouerty comes like an armed man.* Idle perſons bee pouerties priſoners. If they haue no calling to ſettle themſelues in, pouerty hath a calling to arreſt them. And if they can take vp themſelues in no lawfull buſineſſe, pouerty comes with commiſſion to take them vp; and will not bee put backe neither, it comes armed, it will preuaile. So that, an idle man is a theife to himſelfe; hee doth that to himſelfe, that if another ſhould doe it, all men would take heede of him for a notorious ſtealer. And beſides. *2. Theſſaloni. 3, 12.* he condemnes ſuch as walke inordinately, and bids them labour with their hands, and not be idle, that they may eate their owne bread; as if he had ſaid, he that doth nothing, hath right to nothing, he hath no bread of his owne to eate. Hee puts ſtollen meate into his mouth euery bitte he eates. He cannot ſay, Lord giue me this day my daily bread, for it is none of his, becauſe, he neuer earned it. GOD will haue him doe ſome-thing, afore he haue any thing. God indeed allowes lawfull recreation, but he will haue it to fit vs for our calling, not to hinder vs from it. And why doe we account any man a thiefe, but becauſe he takes that  
*which*

which he hath no right vnto? And why then is not an idle man a thiefe? for he takes his food & rayment, and other commodities, hauing neither title nor interest in them. They be Gods, and God hath made no such couenant, that he shal haue them without doing seruice to him: but when he leaues his calling, he loseth his right and title, he liues of anothers goods, and shall answere for it as a thiefe.

A third thing, wherein one playes the thiefe in his owne goods, is, by rash and hurtfull suretiship. For *Solomon* names <sup>Vnaduised</sup> idlenesse and suretiship as two sinnes, that men make little ac- <sup>suretiship is</sup> count of, but God doth marke them, and esteemes them as <sup>theft.</sup> foule fautes. For this suretiship, howsoeuer, men thinke it comes from a kinde nature, and a louing disposition, that they would bee willing to doo good to any, yet it is nothing so, it proceeds from an vnwise heart, and a great measure of foolishnesse. For true kindnesse beginnes at home: and loue (if it bee true loue) will doe most, where it owes most. But this is a foolish kindnesse, when one (vnder the shew of mercy to another) will vndoe himselfe, his wife and children. This is not meant, but in some cases that a man may and ought to be surety; and this is a duty to be performed; but with a good calling, and according to ones ability, that hee breake not his owne backe with bearing another mans burden. Therefore in suretiship keepe these two rules. First, looke what kind of man he is, that you would pawne your credit for. A man must not doo this (hande ouer heade) for euery one that will aske, but <sup>Rules in suretiship.</sup> onely for such, as hee is bound vnto, by some bond of dutie, either for Religion and Charity; or else for some knot of friendship or kindred: else, if one be so carelesse to bee surety hee cares not for whome, *Solomon* bids take his coate, <sup>Pro. 27.13</sup> pitie him not, let him feele the smart of his foolish and sinfull rashnesse. Secondly, for whomsoeuer it be, goe not aboue your ability, promise not for so much as might hurt your family, and impaire your estate, if it must bee taken from you. For he that is surety, binds himselfe to pay, if the principle faile. And if hee purpote not to doo it, or cannot performe it, this is a nicere dissembling & plaine wrong to the creditor. And how



can it be counted better then a lye, when hee promiseth to do that, which hee neither can performe though hee would, nor purposeth to performe though he could? If any one therefore haue offended this way, let him know and confesse, that it was his rashnesse and folly, and then his best way is to repent and craue pardon of God, and beseech him to make a supply of his wants. But so long as he continues these speeches: Oh, I was deceived, I meant well, I did it of good will, he hath dealt ill with me; so long (I say) as one layes the fault vpon another thus, and posits it from himselfe, so long he is farre from repentance, and as farre from comfort; the crosse and curse doo both remaine vpon him as yet: that is not the way, To lay it vpon another, and to say, it was long of his vnfaithfulnesse, and ill dealing with mee; nay it was long of your owne vnthankfulnesse, and ill dealing with your family. It was long of your indiscretion, that you did not take aduice vpon the matter, craue assistance at Gods hands, and aske counsell of his word, & of his seruants. If you had taken this course, which is the right course, you had been safe: but now that you are fallen, the best way is not to lye crying, and exclaiming against him, that was an occasion of your fall, but seeke how to rise vp againe, take the right physicke, and goe to the right Physition. God is the Physition: and true repentance, and prayer for helpe, is the right medicine, and if one vse these meanes, they shall finde help, the hurt is cured. Thus much for wastfulness: the next is niggardlines. A base, couetous, needy, and euill eye, when one cannot finde in his heart, to take his part of the things, that God hath bestowed on him; but starue, pinch, and robb himselfe of the vse of that, which he hath in his owne keeping. This is as bad, as if he should doo the same to another: all is one to bring pouerty vpon another by wronging him, and to bring a needlesse need vpon himselfe by wronging himselfe. It is a most miserable and base thing for one to retrain himselfe of his lawfull liberty in meat, drinke, apparrell, and honest recreation, where God hath not abridged him. This sinne the wise man sets forth *Eccles. 2, 26*. Where he speaks of two sorts of people. The one, which God loues, and to those he giues not onely riches and abundance

A miserable  
man is a thiefe  
to himselfe.

abundance of all things, but also the right and ioyfull vse of the same, that they shall be able with comfort to take their part of that, which God hath giuen them. But there is another kinde of people, whom G O D hates. They shall haue paine to gather and heap vp wealth, which must bee bestowed vpon those which be holy and good in G O D S sight. G O D hath certaine enemies in the World, vpon whom he purposeth to be auenged in this life : and how will he plague them ? This shall be their curse, he will appoint them to be slaues and drudges, and to lay vp wealth in great store; but they shall want a liberall and a good vse, they shall carke and care, and struggle and strue for earth, a great deale more then G O D S children can doe for Heauen : and when they haue beene at all this labour, and spent themselues in this miserable royle, they shall see no good day, nor haue one houre of comfort, an other must enioy all.

Likewise in *Eccles*, 6.1. *Salomon* speakes of the same sinne, he calleth it *an euill sicknesse, a plague of the soule and a pestilence of the conscience*. And yet it is very common among men, that hauing goods and wealth inough to serue the Husband and Wife, so as they might spend their dayes chearefully together, and to suffice the parents to reioyce with their Children, and Gouvernours to liue quietly among and with their seruants, if they had a heart to take their part ; but through the insatiablenesse of their lusts, there are such feares, such cares, such wishing, such desiring, such wretling, such wrangling with Wife and chafing with seruants, that it is a house of disquietnesse and vexation, and in the middelt of all outward meanes of comfort, they liue all without comfort. This is a sicke family, this house is infected with the plague of God, & that vpon the heart. This is a most miserable and greuous disease. Therefore we must all learne to beware of this basenesse, which is ordinary with men of most ability. Of all in the parish, you shal haue them come seldome to Church vpon the Sabbath dayes, no more then needes they must ; but vpon the weeke day not at all. And if you aske them what is the reason you can finde

no leifure to come to heare Gods word, and to feeke the meanes of your faluation on the weeke dayes? Alas, we haue fuch a deale of bufineffe, fo much trouble, as that we cannot difpatch it in any time, we muft needs follow our calling, and fee to our houlhold: and thus commonly it is feene, that thofe which haue moft liuing, haue moft paines and vexation, all lyes vpon themfelues, and all muft come through their owne hands. They haue no feruants, or too fewe to helpe them, and they muft needs looke to it. But, who puts them to al this trouble, who layes fuch a burden vpon them? Surely, this it is, that either they be fo miserable, and ftraight handed, that they will not lay out any thing to hyre helpe, or elfe if they do entertaine a feruant, they punifh him fo miferably in his dyet, and deale fo deceitfully with him in his wages, or exprefle and overcharge him fo ctuely with labour, as that he that hath had experience of them one yeere, will not bee perfwaded to liue with them the fecond. And thus they punifh themfelues with their owne vnbeliefe, and wretched niggardlineffe, where G O D laide no outwarde neceffitie vpon them. This, men commonly call good husbandry, and thrift, for a man to lay about him fo, and take on, and doo all himfelfe: but it is plaine theft before God, for one to fpend himfelfe, and pull a want vpon himfelfe, when he may liue in plenty. G O D S markes be found vpon him for a wicked man, and a curfed finner, when he hath much, but can vfe nothing: that he which hath a very fmall portion, may liue more comfortably, fleepe more quietly, pray more cheerefully, and fmg Pfalmes with a greater ioy, then he that hath fo much abondance, as nothing hurts him, but too much.

Thefe therefore, that be fuch miserable bondflaues to lucre and couetoufneffe, as that they be as much at the command of gaine, both for their body and their fleepe, and euery thing, as the Saintes of God be vnto Chrift Iefus; Let them repent of their theeuery, and not to bragge of their honeftie, and fay, they wil defie him that wil call them theeues, for then they muft defie God, for he will tell them they bee theeues, that wil not thankfully vfe his benefits, but defraud and flauage them-  
 felues



selues. It is vnnaturall in the body, for one member to vsurpe the office of another : as the foote to do the worke of the hand, or the hand to carry the body . For the body hath seuerall parts, and euery one hath his proper vse, that is fittest for it selfe : and so in the family, the Husband and Wife haue both their speciall duties, and there is imployment also for seruants meet for them. And therefore their course is most obsurde, and hurtful euery way, that are so couetous & suspitious, as that they will haue all to goe thorough their owne hands; as though nothing could bee well done, vnlesse it were of their owne doing . And by this immoderate toyle, they so spend their strength, and spirits, that they distemper themselues, and disquiet and disorder all the hoiuhold . This misdeeming of others and overcharging of himselfe is grievous : and vnlesse they repent for it, as they haue been troublesome here, so God most fearefully will trouble them at the day of iudgment. Thus much for theft in a mans owne goods. Now for theft in others.

And first of that which is done with some colour of law, and sensible shew of equity and right. Howsoeuer it bee 'more smoothly and cunningly conuained, yet it is as bad and damnable a sinne, as the other that is done more openly. For in other matters, Art and skill makes a thing better: but this makes sin far worse. And therefore the diuell is the most abominable sinner of all, because he is the most subtrill and artificiall sinner of al. This kinde of deceiuing vnder colour of law, and vnder shew of equal bargaining, to deale craftily, and against conscience, is horrible theft before God, And this is forbidden, 1, *Theff, 4, 6. That no man defraude or oppresse another : for God is an auenger of all such things.*

Theft in other  
mēs goods by  
colour of law.

Fraudulent  
theft.

1, Theff, 4, 6.

The Apostle condemnes this circumventing and politike fetching ouer ones brother in vnequall matches. Yea, but some will say, May not I make the most of mine owne, and seeke my best aduantage ? If hee bee hurt, it is not my fault, but his owne: he should haue had more wit. But this wil not be a good answere to God, saith the Apostle, hee wil tel you that you should haue had more loue, he is auenger of all these things, and

will plague those that will gripe and pinch their neighbours, farre otherwise then themselves would be dealt withall in the like causes. So *Iames*, 5, 4. biddes such *honle and weepe: for the cry of those labourers, (whose hyre they had kept backe by fraude) is come into the eares of God.* Else they might haue sayde, What reason haue you to threaten vs thus, or they to cry against vs, or to hold themselves discontented, what wrong haue wee done them? We require no more then our bargaine, and our couenant, we agreed for all that we aske, and what iniury is that? It may be so, saith the Apostle: but your agreement was deceitfull, you kept backe by fraude, you made a coufening and a crafty bargaine, you played vpon your neighbours simplicity, and abused his plainnesse, you saw more then he did, and knew the inconuenience better then he could, you wrapt him by craft, you feared him by great words, that hee durst not but yeelde; or you got him in by faire promises, he looked to bee better vsed, and to haue some recompence in an other thing, in lieu of the seruice you receiued from him. This catching men by fraude, and hunting them with nettes, is a crying sinne, and will let *G O D* haue no rest, till he take vengeance vpon those that vse it. And thus *Ahab* got *Naboths* vineyard, Hee woulde faine haue it from him, and would not take it from him by plaine and open violence, for feare of the speech of people, and infamie in the world, but yet he was content to let *Iesabel* haue his Ring, and she indites a very colourable and hypocriticall Letter, to this effect, as if shee had said; There is an ill report of a fowle fault done among you, that *Naboth* should be a blasphemmer of Gods maiestie, and a wicked traytor against his Prince: but, for feare lest vpon vniust accusations, he should be vniustly condemned, a iudiciall proceeding must bee taken; and least any thing should be done without aduite and good counsell, rashly and headily, a Fast must be proclaimed, and the people must be gathered together, and there with fasting and prayer the thing must be tried orderly, and in good forme of law. For good *Ahab* and *Iesabel* were loth to do any wrong, or to iudge one vpon a false surmise & rumor: therefore, that the truth might appeare,

let the elders of the Cittie search out the matter, and finde the truth in allequall manner, let the accusers come face to face, and let them (according as they saw in conscience, they were bound) proceede to passe to sentence: And so they did, and there were men at hand to forswear themselves. And now, sith that all things were so plaine and euident, and matters went so cleare against him, alas, they were sorry: but they could not chuse but deale indifferently, and according to the law, *Naboth* must haue that punishment that his fowle fact had deserued, he must forsaith his life and goods to the King. And thus *Ahab* got the vineyard. Here (wee see) was dawbing and painting with faire shewes and goodly words; equitie, conscience, and religion, pretended, and all to carry out thamefull murder and theft: but did this make their case any whit the better? Nay, this made it farre more abhominable in GODS sight.

Against enclo-  
fers.

So amongst vs, cruell inclosers, that set themselves to vnpeopel the land, and weaken the strength of the country, by ioyning house to house, and land to land (indeed for houses, they do not so much delight in ioyning house to house, as in pulling downe houses) but all the land they would (by their good will) get into their owne hand. These caterpillers what do they? what say they? Goodly words & faire pretences you shall haue. O this will be for the good of the common-weale, and of the inhabitants, this will preuent much strife & contention, when things be parted, and euery man knowes his owne, & they lye not in common thus; and besides it will nourish wood, and such like. And thus vnder pretence of a common good, they bring to passe a common euill by getting all to themselves, & sweeping out men from the earth. These commonly be great theecues: but there is a great iudge that will proceede against them, his word hath passed sentence already, and it shall not be long afore the execution come vpon such as do greiuous harme vnder coulour of doing good.

The like may be said of those, that, hauing the goods of men deceased put into their hands, by will, deale vnfaithfully, & put them from the right owners into their own purse; this is plaine



will plague those that will gripe and pinch their neighbours, faine otherwise then themselves would be dealt withall in the like causes. So *Iames*, 5, 4. biddes such *humble and weepe*: for *the cry of those labourers, whose hyre they had kept backe by fraude*, to come into the eares of God. Elie they might haue cryde, What reason haue you to threaten vs thus, or they to cry against vs, for to hold themselves discontented, what wrong haue wee done them? We require no more then our bargaine, and our covenant, we agreed for all that we aske, and what injury is that? It may be so, saith the Apostle: but your agreement was deceitfull, you kept backe by fraude, you made a coufening and a crafty bargaine, you played vpon your neighbours simplicity, and abused his plainnesse, you saw more then he did, and knew the inconuenience better then he could, you wrapt him by craft, you feared him by great words, that hee durst not but yeelde; or you got him in by faire promises, he looked to bee better vsed, and to haue some recompence in an other thing, in lieu of the seruice you receiued from him. This catching men by fraude, and hunting them with nettes is a crying sinne, and will let G O D haue no rest, till he take vengeance vpon those that vse it. And thus *Ahab* got *Naboths* vineyard, Hee woulde faine haue it from him, and would not take it from him by plaine and open violence, for feare of the speech of people, and infamie in the world, but yet he was content to let *Iezabel* haue his Ring, and she indites a very colourable and hypocriticall Letter, to this effect, as if shee had said; There is an ill report of a fowle fault done among you, that *Naboth* should be a blasphemour of Gods maiestie, and a wicked traitor against his Prince: but, for feare least vpon vnjust accusations, he should be vniustly condemned, a iudiciall proceeding must be taken, and least any thing should be done without aduise and good counsell, rashly and headily, a Fast must be proclaimed, and the people must be gathered together, and there with fasting and prayer the thing must be tried orderly, and in good forme of law. For good *Ahab* and *Iezabel* were loth to do any wrong, or to iudge one vpon a false surmise & rumor: therefore, that the truth might appeare,

let

## *The eight Commandment.*

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let the elders of the Citie search out the matter, and make the truth in all equall manner, let the accusers come face to face, and let them according as they saw in conscience, they were bound) proceede to passe to iudgement. And so they did, and there were men at hand to forswear the niches. And howe with that all things were so plaine and euident, and matters were so cleare against him, alas, they were sorry: but they could not chuse but deale indifferently, and according to the law. *Naboth* must haue that punishment that his fowle fact had deserued, he must forsaite his life and goods to the King. And thus *Ahab* got the vineyard. Here (*wee see*) was dawling and pawling with faire shewes and goodly words, equitie, conscience, and religion, pretended, and all to carry out thamefull murder and theft: but did this make their case any whit the better? Nay, this made it farre more abhominable in GOD'S sight.

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The like may be said of those, that, having the goods of men decreed out into their hands, by will, deale vnfairly, & pervert them from the right owners into their own purse. *John 13*

Prou. 20. 14.  
Theft in buy-  
ing and selling.

theft: and yet it goeth for currant often among men, because it taketh some shew of warrant from the law of men, but Gods law wil allowe it no coulour. So *Solomon* speaks of theft by buying and selling, *It is naught, it is naught, saith the buyer, but after he boasteth*: such as wil depresse a thing aboue measure, and against their conscience, and knowledge, if they bee to buy; but if they be to sell, they will extoll and prayse the same thing, far beyond that they know & be perswaded it is worth. These and such like practises, are close and colourable, that mans lawe doth not take so much holde vpon, but Gods lawe doth forbid and condemne.

Theft without  
coulour of law.  
1, Sam 2, 16

Another, and the last kind of stealth is without all coulour of lawe, when one wil haue it, because he will, though hee can alleage no shaddowe of right or title to it. As by violent and strong hand, to take away that belongs not to him. This was the sinne of *Ophni* and *Phineas*, that when God had commanded them to take sodden meate, they would haue it raw: and if the people said, Nay, I pray you let God bee serued, and let things be done according to the law; Nay, would they say, but if you will not giue it vs, we will take it whether you will or no. Here they could plead no manner of interest, and therefore it is sayde, The sinne of the young men was great in the sight of God. so to steale by the high way side, and to take away mens cattell, or any such like wickednesse. This is a knowne sinne. And because such commonly, being conuicted of the fact, haue nothing to say in defence of the sinne, they are soonest brought to repentance. Or if they do not so, then God will finde them guilty, and giue them their iust recompence, which he hath threatened against them. 1, Cor 6. 10. Therefore this is here passed ouer briefly.

Another kind of stealing, which is done without coulour of right is more priuy and close (the former was violent & open) and that is either by taking or retaining. By taking, when one layes the euill hands on that thing which his conscience telles him, that he hath no right vnto, but it belongs altogether vnto another. Of this theft the Prophet speakes, *Zac. 5*, that the curse of God like a flying booke comes vpon the house of the theefe, *Zacha.*



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5.2,3,4. vers. I see a flying booke, the length thereof is 20 cubits, and breadth of it 10. Then said he vnto me this is the curse that goeth through the whole earth: for euery one that stealeth shall be cut off, as well on this side, as on that. And in the, 4. verse. I will bring it forth, saith the Lord of hosts, & it shall enter into the house of the thief, & of him that sweareth falsely by my name, & it shall remaine in the midst of his house, and it shall consume it, with the timber of it, and the stones of it. The Prophet shewes, that the curse of God follows such as steale, and be theeues; swiftly it flies after them, and God himselfe will bring into their houses: and when it is there, it is like the most pestilent fretting leprosie, that was not onely infectious to men, but would consume the houses, and enter into the timber & stones. So Gods curse doth not rest vpon the body and soule of theeues onely, and those that will steale, but it will bring all to naught, vlesse they purge it away by true repentance. A man were as good put a coale of fire into the thatch of his house, or in the barne; as bring any stolen goods among his stuffe.

First, he sayeth, the man that stealeth shall be cut off, hee prouokes GOD to deale with his person first, and to cutte him off, to kill his body and damne his owne soule. Why? but though I bee dead and gone, yet I hope my family, and my children after me, shall fare the better for it; No they shall fare the worse for it: For GODS curse, that shall pursue them is such a deuourer and consumer, that though there should bee no man left, nor any liuing thing for it to worke vpon, yet it would not rest but shew it selfe vpon the insensible things, as the verie timber and stones of the houses of such as prouoked God to lay it vpon them. As the the Prophet *Habac.* saith, *He coueteth an euill couetousnesse to his house;* and not to himselfe onely. Habac 2. 9.

Men thinke that when they can bring home those stolen goods, that this is a good thing, and shall doe them and theirs good, but indeede it is an ill couetousnesse, it brings a mischief vpon him and his house. So many thinges as a man gets by stealth from his neighbour, so many curses hee gets to his soule, and so many plagues hee wrappes and rowls

Excuses for  
stealing.

Luke 16, 10.

together to come vpon his posteritie. Yet men haue excuses for this their stealing. As first alas, what should you speake of this? it is a small thing; you should not make such adoe about so little a matter. Is it a small thing? then the more base and abject sinner you, that wil corrupt your selfe for so a small a thing. He that will racke his conscience for a trifle, will neuer sticke to do five times worse for a matter of waight. If a man be not faithfull in a little, you may be sure he will neuer be faithfull in much; he that will venter damnation for a matter of a penny, he will do ten times more if it come to a pounce. He that cares not to breake one Commandement for a peece of bread, let him haue hope of a greater bootie, and he will breake euery one. If one will doe the diuell such seruice for so simple and small wages, let the diuell mende his wages, and he will certainly mend his worke. So that this excuse proues a man to be more inexcusable. Oh but I trust this is not to bee blamed, hee can spare it well enough, it will doe him no harme, and mee good, I hope this is no such matter. But first who made you a deuider of an other mans goods, who gaue you authoritie to make any such partition? Hath not God giuen him that which is his, and you that which is yours? And you (not contented with Gods distribution) take that, which belongs not to you? For that you say, he can spare it, it wil doe him no harme. Suppose one should goe to the Kings Exchequer and breake open his treasure, and take out, though it were euen a small summe, and say, Alas, I am a poore man, and this is not so much, the King is rich enough, hee may well spare twise so much, I trust hee will not bee much offended, though I haue ventured a little in my neede: But for all your neede, and the Princes wealth, hee that would doe thus, were like to bee counted a foole, and to be hanged as a felon, the excuse would not serue the turne. But now God hath absolutely forbidden to take any mans goods, without any such exception as this, Vnlesse hee can spare it. That is not the question, whether it will hurt him or not: it offends GOD, he hath forbidden it, and therefore you must not doe it.

And

And whereas you say, it will doe you good, and helpe you, that is not true, it wil hinder you rather, and bring a further curse on you then before. Yea but what course would you haue a man take? The world hath forsaken mee, I haue no friend to helpe mee, what would you haue mee doe? What? euen any thing rather then this. Haue men forsaken you, and will you make God forsake you too? You can haue no helpe in the world: and wil you therefore shut vp Heaven also against your selfe? If one were helpelesse and friendlesse heere, and knewe not which way to turne himselfe for reliefe and succour; yet if hee can turne to God and cry to him, and haue hearing and comfort from him, his case is good, and he is here to be wel provided for. But now when one is quite out of hope among men, and destitute of all outward comfort, then to make God his vtter foe, and fill himselfe also with inward euils and griefes, this is to lessen the crosse, but to increase the curse and to bring a greater waight of misery on his owne head.

Therefore, aboue all, then a man had most neede to keepe peace and league with God, when the World hath cast him off; and if GOD doo chastise him with want, it were a farre better course to repent, and intreate God to helpe him, and turne away his heauy hand, then to adde more to his sinne, and to cause God to adde more strokes and corrections to those that he hath already laide vpon him. So that, whether the thing be little or great, what euer a mans estate be, or whosoeuer he be, whom he wrongs, hee must alwaies take heede to this priuy stealth of this close conuaying another mans goods to himself. Now as it is a fault this way to wrong any: so especially if the person to whome the wrong bee done, be more neerely joyned and tyed in any bonds to vs, or we to them: contrary to the dealing of a number, that indeed will let their neighbours goods alone for some outward respect, they will not steale from them; but for their parents or Masters; there you must giue them leaue, they hope they may borrow lawe a little, and bee something bolder with their goods, then with anothers. But do they not know what the holy Ghost saith in the *Proverbs*? *Hee* *Prov. 28, 24* *that robbeth his Father and Mother, and sayth it is no sinne, is a*  
*compassion*



*companion of a destroyer.* For this is so far from lessening the fault, that in truth before God it makes it far more haynous & abhominable. For, as he that kills his father or master doth commit a far greater sin, then if he were a stranger or further off; so here likewise he that robs his father or his master, is in an higher degree a sinner, then if it were a person nothing so neere vnto him, to whom he did not ow so much duty.

Therefore as one must labour, not to let his hands haue liberty to take any thing that belongs to any man, be he neuer so farre distant from him: so especialy he must reſtraine them from that which belongs to his father or master, or some such to whom he was bound with a more strong and neere bond, then to other men. For this is a more wicked stealth, that is done against a friēd, then that against a stranger. And thus for *stealth by taking.*

Theft by retaining.

Now another kind of the euery followes, nothing inferiour to this; by *vnlawfull retaining* and keeping in ones hand, that which is none of his: whether it be by withholding of things found, or lent to vs, or of wages or things any way due to another. For though a man keep himselfe vnspotted in this respect, that no man can charge him to haue taken away one penny from his neighbour, either priuately or violently; yet if he (going by the way side) finde any thing that he knowes not whose it is, then he takes it vp, and after heares who is the right owner of it, and doth not restore the goods to the owner: all his former good dealing in other things will not excuse him from being a thiefe, and a flealer from his neighbour. For God hath commanded to bring backe the thing that goes astray, and to make restitution of that which was lost, otherwise his offering could not be accepted. For indeed his conscience will accuse him, and the very lawe of nature will condemne him. Because there is no man so ignorant, but if he had lost his purse or any thing by the way side, or otherwise, hee would thinke it right and equall that he who found it, should bring it to him againe, if he knew him to be the owner of it; and would say, he had not done the duty of a neighbour, if he should keepe it backe from him. Now, God commands to doe as we would bee done by,  
and

and therefore this, that he would be so dealt withall, binds him to deale so; and if he doe not, hee sins against his owne conscience, and that shal be sufficient to condemne him. So for wages, he that doth not pay his seruants or the hireling his due wages, in due time, without shifting and putting off from time to time, he is guilty of the breach of this Commandement. This delay is thievery (though one do purpose to pay them all, and that rather with the most, then to keepe any backe) if he be poore and not able to forbear this protraction from time to time. This is forbidden, *Leuit, 19, 13. Thou shalt not rob thy neighbour*, saith God. But one might say, I do not rob him, neither will, for he shall haue his goods safe enough by me, I will take nothing from him that is his: then saith he againe, *Let not the hirelings wages rest with thee till morning*, as if he had sayd, You do not take his mony: yet if you keepe it from him, I account it robbery. For at the end of his worke, should be the beginning and performing of his wages; therefore after the worke is done, let not the wages tarry one day in your purse, for it is none of yours, it is your hirelings, *Deu, 24, 14, 15. Thou shalt not oppresse an hyred seruant that is needy. Thou shalt giue him his hire for the day, neither shall the sunne goe downe vpon it: for he is poore and therewith sustaineth he his life.* If one be poore and in distresse, and he cannot beare with his delay, but is put to his shifts, and made to endure hunger and colde, and to goe from him with an heauy heart, when he is not payd, and with a sigh, not knowing what to do for reliefe; this is both cruelty, in that he keepes that from him that should maintain his life, and it is theft also in that it redoundeth to the hindrance of him to whom it appertaineth. So that kind of shifting and putting off the hireling with such delayes, is a fault that makes a man guilty of theft before God. Thus much for the things forbidden in this Commandement.

The things commanded, are either { inward,  
or  
{ outward,

Contentednes.

The inward duty, is contentednesse with our owne estate, with that portion whatsoeuer God hath allotted vnto vs. To like so well of Gods diuision, as that we belieue in our hearts that the measure is best and most profitable for vs, that GOD our most mercifull father hath appointed for vs. This quietnes with that part that falls to his share, is the duty commanded to euery man, and is the inward keeping of this Commandement. This is commanded, *Heb, 13, 5. Let your conuersation be without couetousnesse.* This is the Commandement. Why might some men say. I am not couetous. That you may soone trye-  
 uen by this, whether you be content with those things that you haue. Certainly so farre as a man is voide of couetousnesse, so far he is well contēt with his estate: and he that doth not think his owne enough for himselfe, it is sure he is covetous after another mans. Yea, but how is it possible that one can be contented in any case; I haue so many wants, and can see no meanes to supply them, how would you haue me content now, not hauing sufficient maintenance, nor knowing how to get it? He that is a Christian hath enough to maintaine him, for he hath the promise of God that *he will not leaue him nor foosake him*: and is Gods promise nothing? Is not his word sufficient assurance of all things needfull? If GOD bid vs bee content, and giuen vs cause to be content, why should we not be content? Is not his truth a pawne good enough? What is to be believed, and whereupon may we depend, if not vpon the word and promise of God? For mans life consisteth not in the greatnesse of his portion, or the abundance of his wealth, but in the blessing of God, which will make a little goe far, and do more good then a great deale without it. And he that hath this, whatsoeuer outward wants he seemeth to be in, he is well. Indeed if the promise were, Your wealth shall not faile, and friends shall not forsake you, this were no great cause of comfort, here a man could not but feare when his safety consisted in the constancy of such vnconstant things. But if God hath promised to be with vs, what should wee feare what any creature can doo against vs? So *Paul* speakes himselfe, that hee had learned in all things to be content. This is a point of great learning, and he is a good scholler

Heb, 13, 5.

Phil, 4, 12



scholler in Christs schoole that hath gone so farre, as that hee can like well of Gods doings whatsoeuer. this is a thing that only Gods spirit can teach one to be so well satisfied with his owne, as that he doe neither enuy that another hath more, nor repine and grudge, that himselfe hath lesse. But if this be such a point of learning, how should man come to it? That *Paul* shews 1. Tim. 6. 6.  
*1. Tim. 6. Godlinesse is great gaine*, because it maketh a man contented with that he hath. So farre as any man is godly, so farre is he content with his outward estate: though he haue but a little, hee is not much troubled, for he knowes Gods hand is not shortened; and if he had nothing, he would not be out of heart, and dismaied, because he perswades himselfe, Gods blessing can sustaine him as well without meanes, as with meanes. And this was that, which made *Paul* so quiet and settled in all distresses. For, before godlinesse had clamed his heart, he was as restless as the sea, and troubled all the church with his raging, and fiercenesse. But so soone as he grew godly, all the storme ceased, none more quiet and contented then he. If they imprisoned him, if they whipt him, if they stoned him: he could quietly endure it. Hunger, cold, nakednesse, what euer came, hee was well prepared to vndergoe it. He knew all came from God, and for his good, and therefore he neuer fretted nor fainted for the matter, but possessed his soule in patience, and knew how to beare all things quietly. Therefore, whoso euer would be patient, let him labour to get godlinesse into his heart. Many there be that be willing, and will take paines enough to store their purses, and their grounds, and their houses: but few there be that will take paines, where it were most behouefull; to store their hearts with godlinesse, which would bring contentednes, and sufficiencie also. For we haue the promise of God, that if we seeke the kingdome of God, we shall haue all other things Mat. 6. 33  
cast vpon vs as a vantage and ouerplus. And the cause why God hath restrained vs; is not, for that he wants loue, and cannot finde in his heart to bestow them: but because they would be ill for vs, and we could not beare them. He would haue vs to be good within, before we seeke goods without, and knowe how to vse riches, afore wee haue them to abuse. Therefore, as  
we

we would not be counted theiues & breakers of this commandement, so let vs be content to liue at Gods finding, and to rest vpon him, so good a God, that though we haue but a little, yet he hath enough, and though he giue vs nothing before hand, yet hee loues vs before hand, and will giue vs comfort in al distresses, and those outward things so farre as we haue neede and can digest them. Thus much for the inward obedience: now the outward followes. And consists in the right vse of our owne, & the righteous dealing towards others.

The right vse of our owne is scene in frugality and liberality. Frugality stands in getting & keeping. Our getting must be by some faithfull labour in an honest calling, and by honest dealing in the calling: as *Ephes. 4, 28*, *Let him that stole steal no more, but labour with his hands that thing that is good.* To thee- uery, which is a breach of this commandement, and idleneffe, which is a kind of theft, he opposeth labour, as keeping of this commandemēt. But then he shewes what kind of labour it must be, namely in the thing that is good, in some lawfull and christian calling. For many labour all day and all night: but that is in carding, and dycing, and gaming, and vnrhifinesse; which will neither make them haue a heart to doe good, nor ability to do good, but brings a curse vpon heart and estate: one is wicked, and the other commonly weake. As is to be scene in stage-players, and such like, that drawe the people a way to vanitie; which takes paines indeed: but it is no profitable paines, & therefore yeelds no profit, either to their soule or body; but brings them a hard heart, and a wicked hand, and a miserable estate, that of all men they are the most profane and lewd. Therefore as a man must not be idle (for an idle man cannot be an honest man) so this must alwayes be prouided, that he labour in an honest and lawfull thing: else one may toyle, & spend his body in trauaile, and be neuer a whit the honestest man, if he serue not God, but serue his lust and filthie flesh. *Esaie* could take paines, and that eagerly, till he was almost dead with labour, but it was in hunting, in following his vaine sport, in this he would spend himselfe: for he saith, I am almost dead, and he was so faint, that hee would sell his birth-right for a messe of pottage to refresh him

him. All this while he was no better then an idle person, because hee was ill occupied : and this was to him (as he vsed it) a cursed labour. For God would haue one labour in such a calling as should humble his flesh, pull downe & tame his pride, & bring some increase vnto his outward estate, so that he may haue a mercifull affection, and also abilitie to shew mercie. This, God hath appointed, and these will be the effects of godly labour. But, other wearing ones selfe in flauery to his lusts, & seruing sin, humbles him not a whit, nay it maks him more proud, more surly, & more vsociable, so as one neither knowes God nor himselfe. It doth not prepare him to dye, but it makes him forget his latter end, neuer thinking of death till death deuour him. It makes not the heart pitifull and mercifull, but it hardens the heart, & infects it with cruelty : & such a one is not made by his labour able & willing to giue more, but vnable & vnwilling to giue any thing at all. So that euery man must labour, no man hath any warrant or priuiledge to be idle, for that makes him guilty of the sins & iudgemēts of the *Sodomites*. And furthermore, euery mā must looke that his vocation be honest and lawfull, or else he shall doe himselfe more harme then good by his labour.

The effects of  
godly labour.

Ezech, 16, 49.

The second point of frugality is in keeping that prudently and discretely, which was honestly gotten. For if labour in getting be not ioyned with wisdom in preferuing and sauing, that is no good thrift. Neither must this be a niggardly and miserable sparing, but an orderly and wise disposing and hushanding of that which God hath put into our hands, that we may be better able to do good, & to relieue others. In this many faile, & by failing in it are faulty in a good duty as necessary as the former; they labour indeed, and that with great diligence, and carefulnesse, till they haue gotten something, but let it go as fast, either by drinking or gaming, or else by good cheere or dainy fare about their ability; and by this immoderate and vndiscreete lauishnes, they vndoe whatsoeuer they did before, by following their calling, and keepe themselves alwaies in want and penury, whereas if they would bee carefull to keepe thriftily, as they bee painefull to get, they might liue of their labours comfortably and ioyfully, and besides might be much beneficiall to other, that stood



in need, and haue wherewithall to open their hand liberally in workes of mercy. So *Prou*, 21, 20. *In the house of a wise man is a pleasant treasure and oyle, but a foole deuoureth it.* A wise man, that is, a godly man doth not onely seeke and bring into his house, but will also keepe in his house, a pleasant treasure, delightful riches, such as beeing gotten without any staine of iniustice, he hath ioy and comfort, and a blessing in the vse of them; and he hath not for necessity only, but all for delight, euen oile & things for refreshing and recreation. But a foole, that is, a wicked and vngodly man, he deuours all, whatsoeuer it be, let it him by his parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is spent idly, and without any discretion. For hee serues such a chargeable master, as will leaue him nothing at the yeares end. Other Masters vse to giue their seruants wages for their worke: but the deuill and lust, whom wicked men serue, be both costly and hard masters, they will take all; and so long as there remaines any thing to be had, they cease not calling for it: but at this hard & chargeable paines shal be rewarded with nothing, but want & necessity at the last. So that, a good man must be as well a keeper as a gainer, he must know how to bring in lawfully, and how to lay out discretely, and to dispose things in that good order, that he do not bring himselfe into vnnecessary wants & troubles, but that he may haue both to comfort himselfe, & also to refresh others. Thus much for thristinesse.

Liberality.

The other thing required in the right vse of ones own goods, is liberality; without which there is no true obedience to this Commandement. Now this liberality must spread it selfe into two branches, towards ones selfe, and towards others. A liberal man must be liberal to himselfe: for all goodnesse begins at home, and shews it selfe first, were it was first bred. And so *Ecc*, 5, 17. *It is good saith he, to eat, and drink, and take pleasure in ones labour, & this, he saith, is the gift of God.* To haue meat and drink, and apparrell, is a thing common to reprobates: but to haue these things, & the right vse of them also in ioy and comfort, and thankesfulnesse, this is a speciall fauour to Gods people, and peculiar vnto them.

There.

Therefore it is our duty to take part of those things, that God hath giuen vs, and with a thankfull and chearefull heart to enioy his kindnesse, and not to make our case worse then we neede. As the foolish *Isralites* did, that when God in goodnesse had prouided sufficient foode for them, that they might haue had enough, and gone to bed chearefully after a competent supper; yet, they were so fearefull & doubtfull, least they should haue had nothing for the morrowe, that they pinched themselues of Gods allowance, and will needes reserue something vntill the morning. But what became of it? did not God send wormes amongst it, so that it stanke and was good for nothing? And so it is still, the equitie of this is perpetuall vnto the ende of the worlde. He which will be more sparing then God would haue him, and niggardly, when God hath laid no necessitie vpon him, the curle of God will fall vpon the goods thus saued, that it were as good, as if they had beene spent. For they shall corrupt and vanish away to nothing. And indeed, if one doe not first shew mercie to himselfe, how is it possible hee should shew mercy to an other? He that will sterue and pine himselfe, when he needes not, no man will trust him to feede & relieue his neighbour when he needs. This is most certaine, that he which will be cruel to his own flesh, can neuer haue any true pittie to another.

Exod. 16. 20.

Therefore, first a man must haue an open hand to minister vnto his owne necessitie, and to helpe himselfe, and see that himselfe bee the better for his owne goodnesse and liberalitie. And yet neither is that sufficient. A man must not spend all his kindnesse within doores, and keepe so spare a fire that can warme no body but himselfe: but after he must stretch out his hand to be bountiful to others, whose want requires his helpe, and whose penury calles for something of his abundance. So 2, *Tim*, 6, 17, *Charge those that be rich in this world, that they bee not high minded, &c. That they doe good, and be rich in good workes, and ready to distribute & communicate, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life.* He would haue rich men not to trust in riches, but in God: for riches be vncertaine. And what greater folly

can there be, then for a man to put his confidence in that which must away, he knowes not how soone? God will call for him, and he must leaue his riches behind him, and come naked before the iudgement seate of God. But if they would know how to vse riches, let it not be in putting trust in the, nor in looking bigge, and proud, and sowre, for this will make them hatefull to God and man; but let them be mercifull, let them do good and distribute, and this will be a sure foundation for themselves, by so doing they shall get loue both of God and man, no better a treasure against the euill day, then that, which hath bene layd vp in the workes of mercy. So in *Prover. 11. 17.* *He that is mercifull, rewardeth his owne soule.* This is the benefite of mercy, that one doth two good things at one time, he stops two gappes with one bush, he both helps & comfortes the distressed, which is his owne flesh, and more then that, he furthers his owne reckoning against the time of account. For, when GOD shall come to take a view, & search how euery man hath ordered the goods committed to his hand (as certainly he will one day) let the foolish men promise to themselves what libertie they will, & flatter themselves, that all is their owne, and euery one may do with his owne what he wil; yet they shall find it is Gods, and to be vied and disposed according to his will. And when such an inquirie comes, this will bring most vnspcakable comfort to a mans soule, when vpon his death-bed, and when he is now to leaue his wealth, he can with a good conscience repeat to God, how he vsed his wealth, and can hold vp his head before God, and say: Lord, thine it was, and I did knowe, I was but a steward, and therefore I disposed of it, according to my maisters will. I spent it not in seruing my lustes and desires, but in thy seruice, and to thy glory. I was more willing, and ready to lay out much in thy seruice, & the releeuing the poore members of Christ, then anything in setting vp my flesh, and pleasing the vaine and foolish affections thereof. When one can thus speake to God, and make such a reckoning, hee shall then well perceiue and feele, to the exceeding ioy of his heart, what reward he gets to himselfe, that giues almes freely, and shewes mercy liberally, to others that stand in neede.

And



And the Apostle Paul saith, That *he that sowe, shall plentifully, shall* <sup>2 Cor. 9. 6.</sup>  
*reape plentifully*, comparing liberalitie in workes of mercy to  
sowing. And so it is indeede, and shall yeelde a better and  
more plentiful croppe, by how much the seede it selfe, and the  
ground, on which it is sown, is better then any other. So Psalm  
37. 26. *The righteous is mercifull and lendeth, and his seede enioyeth*  
*the blessing*: meeting with an obiection, that seemes to arise, In- <sup>Ps 37. 26.</sup>  
deede I would faine be mercifull, and doe good, I knowe it is  
a good thing; but alas I haue a charge, I must prouide for my  
children; the father must lay vp for the children, and he is worle  
then an infidell, that prouides not something for his family.  
But God here teacheth him, how hee may prouide, and store  
something for his posteritie, and therefore hee biddes them  
be mercifull. For he can neuer bequeath a better portion, and a  
richer legacie to his seede, then, when hee doth many workes  
of mercie, euen for their sake. For God promiseth, they shal en-  
ioy the blessing of his goodnesse. Hee saith not, they shall bee  
rich, and haue the world at wil. For, a man may liue in as much  
ease and wealth, and pleasure, as the rich Epicure did, and yet  
go to hell when hee dieth: but they shall haue the blessing,  
which importes thus much, they shall haue Gods fauour to  
bring them to heauen. Hee will blesse their soule and conscie-  
ence, and they shal haue beside, so much wealth, as may stand  
with his blessing. Not so much, as to make them proud & idle,  
for that were the way to make them cursed; but so much, as  
shall suffice to make them thankfull to God, and profitable in  
the Church. And this blessing they shall haue, not as a guest to  
salute them, & away: but as an inheritance, that shall abide with  
them, and helpe them for euer. Thus much for the vse of ones  
owne.

Now followes the next point, in the right carriage of  
our selues towards our neighbours, and that is called Ius-  
tice, which consisteth in two thinges, in getting, and restoring.  
Iustice in getting, is when one gettes by lawfull meanes, in  
a lawfull calling. Nor by gaming and such meanes, without  
any sufficient consideration and exchange. For this is theft,

Iustice.

these be vniust meanes that bring a curse with the vnlawfull gaine, as hath beene shewed before : and such a man makes himselfe excommunicate in the hearts of GODS people, and brings hardnesse of heart vpon himselfe, and much mischief beside. But, if the calling wherein a man exerciseth himselfe, bee warranted and sanctified of GOD to this vse: then care must be had, and that as much, that the meanes which one useth in his calling bee agreeable therevnto. If it be by dissembling, and lying, by false waights, or false measures, by false commending, or discommending aboue measure, or by any such like vnconscionable way, this is vniustice, and a breach of the Commandement. Therefore let the calling bee good, and the meanes good, and then a man may with a good conscience take the blessing. And this is iustice in getting : now for restoring.

This must also be obserued, that if any haue in former time bene craftie & deceitfull, and dealt iniuriously with his neighbour : though happily it be hidden from men, and the world cannot lay it to his charge, yet his owne heart knowes it, and his owne conscience will not passe it ouer so, but hee must heare of it. If (I say) ones soule tell him that hee hath thus wrongfully intreated his neighbour, if he will be counted a iust man, and haue the former offence blotted out, and the mouth and clamour of his conscience, kept from those fierce and bitter accusations, whereby it vexeth & disquieteth vnrepentant sinners, he must see that he make restitution ; let the seruant goe to the master, and the goods returne to the owner, who hath the right title vnto them. This is commanded, *Leuit, 6, 2 &c. If any sin & commit a trespass against the Lord, & deny vnto his neighbour, that which was taken him to trust, &c. hee shall both restore it in the whole summe, and adde the fift part more thereso.* Where, the holy Ghost appointeth, that if any man haue bene any way iniurious to his neighbour, either by denying that which was lent him, or hauing found a thing lost and knowing the owner, hath detained it, or by any other such like dealing, if euer he will haue God here his prayer, & receiue his sacrifice, before his offering, he must make recompence of the principal, and adde therevnto the fift part, &c.

But

But it will be objected, that he is gone, I cannot tell where to haue him. But doe you knowe none of his kindred? Hath hee neither sonne, nor nephew, nor brother? Is there none neere vnto him, that you knowe? Not one. Yet it must bee restored, it is none of yours, you of necessitie must part with it, if you will haue the sinne pardoned. Therefore you must giue it to the Lord, the church must haue it *Number, 5, 8.* So, that this is the lawe of restitution. Hee that hath gotten any thing unlawfully, must not onely say, *Indeede I haue done amisse, I crye GOD mercie for that is past, and I will doe so no more:* but for this I hope, *GOD will pardon mee, I purpose now to leaue off doing wrong to any.* No, this is not enough, a man must reconcile himselfe to *GOD*; before hee can reconcile his conscience to himselfe. *GOD* will not be pleased with such a weake amendment. Wee cannot bee assured of pardon for that which is past, nor perseuerance in a better course, vnlesse there be true repentance: and true repentaunce neuer goes before, but willingnesse to make restitution followeth presently after. Therefore let a man deale more soundly in such cases, that pertaine to the peace of his conscience. This hollow heartednesse, and hypocrisie, in such matters will bring him no peace. Therefore let not a man hearken to the diuell, and his owne flesh, for his hurt; but restore that which he hath defrauded any man of, by ill meanes. If not, let him know for a surety, whosoeuer he be, that there is no thriving by such dealing. Sinne is a poyson infecting both the soule, body, and estate: and vnlesse it be purged out in time, will bring all to ruine.

But yet some objections seeme to arise; first, the thing is of some price, and the person wronged is wicked, and would be willing to take the aduantage, and follow the occasion to put me to death. Therefore here danger seemes to restraints him, and hee thinkes it better to liue in safety, then to make restitution with peril of his life. But though the case shal fall out thus, yet the law of restitution admits no such exception; One must restore, yet wisdom must be vsed in this case, that both the party offended may be satisfied, and the party offending may bee in

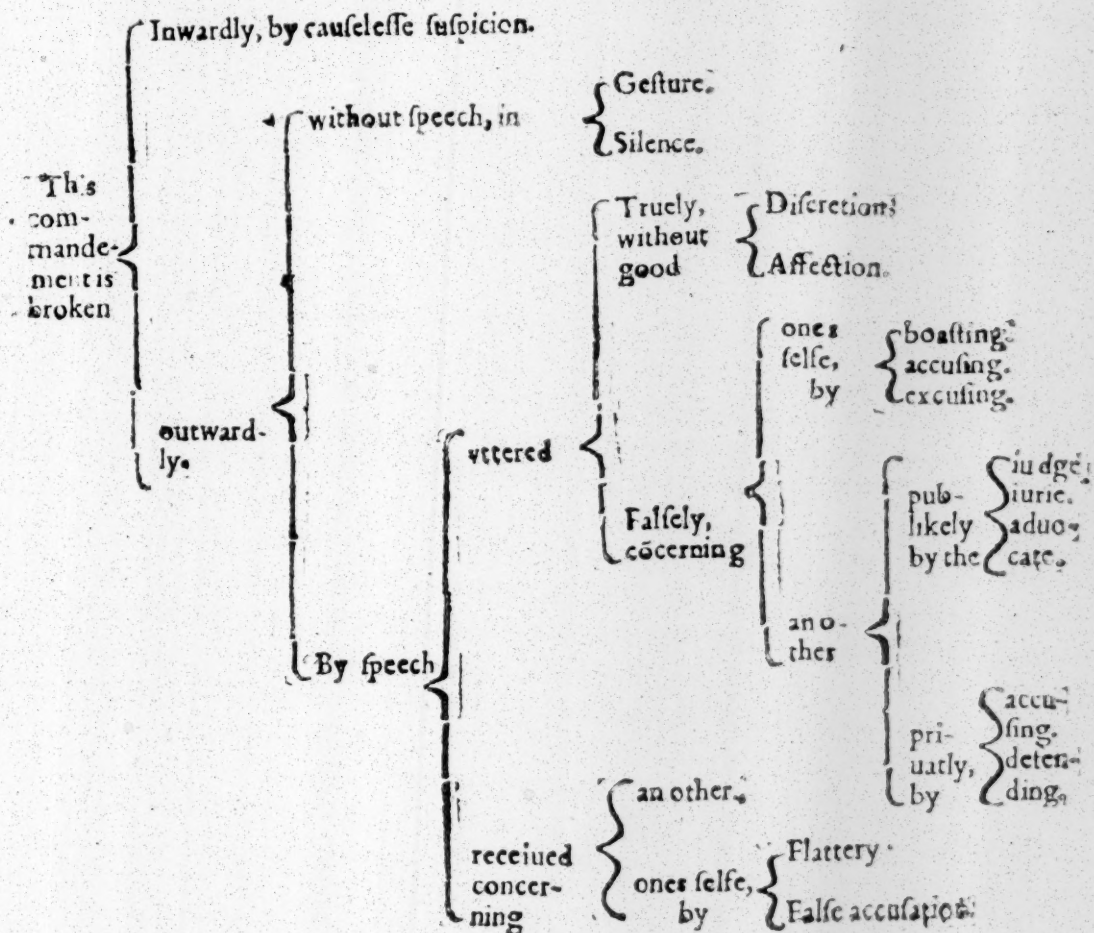


Therefore some other third person of wise dome and grauitie; aman of good account for religion and honesty, must be chosen, to whome this secret may be without perill reuealed, and by whose meanes the wrong done, may be fully answered. And he must restore it in the behalfe of the other, concealing his name and particular fault; as, thus he may speake. There is a man, that in time of his ignorance hath wronged & endamaged you, and now that God hath touched his hart with true repentance, he is willing to satisfie you to the full, and therefore hath by me sent you so much, as will fully recompence your losse: yet hee desires to conceale his name, because of perill that might ensue. By some such wise & godly course a mends may be fully made, to the partie that sustaineth the wrong, and hee that did the wrong be nothing at all endamaged.

But their comes yet a further doubt. I am not able to restore, I haue not wherewithall. Then where nothing is to be had, it is a common prouerbe, the prince must lose his right. But yet so, that a man must plainely and fully confesse his fault. If there be not abilitie for restitution; yet he must not neglect confession. And this further he must couenant with himselfe, that if euer it please God to giue him abilitie, he will be answerable to the full, to all such wrongs; and then as we are in affection, so God wil account vs indeed. If one can say in truth of heart, O Lord, I confesse my fault to thee, and haue confessed it to the person, whome I haue offended, and though I be not able to recompence him, yet I resolue with my selfe, and make a couenant with mine own conscience, that if euer I haue it, I wil pay him; and if I had it now, I would deferre no longer, he should haue it now. In the meane time I will not cease to supply that by my prayers (which by reason of pouertie is wanting in my payment) that mine humble sute to God, for him, may as much profit him, as my sinne against God, and against him, hath endamaged him. Thus if a man do, God will except him & fully acquite him, & esteeme of his vnfaigned purpose, and humble acknowledgement; as of a sufficient recompence, and will himselfe vndertake the debt, so as the partie shall sustaine no wrong. And so much for the eight Commandement, *Thou shalt not*  
*steale.* Now

# Now followes the ninth Com- mandement.

*Thou shalt not beare false witnesse against thy neighbour.*





He former commandement concerned our own and our neighbours goods: this requireth, that we hurt not our neighbours, nor our own good name, but as occasion shall be giuen) maintaine and encrease it.

The inward breach of this Commandement, consisteth in the vngrounded iuspition, which groweth commonly to the vniust iudging and condemning of our neighbours, contrary to the expresse Commandement of our Sauiour, *Mat 7, 1. Iudge not, and you shall not be iudged. For with what iudgment ye iudge, ye shall be iudged: and with what measure ye mete, it shall be measured to you againe.* As if he should haue sayd: If you would haue your own infirmities pittied, and your words and deeds construed in the best sense, then shew the like kindnesse vnto others: Take nothing in the worst part, Let not the dislike of your neighbours arise from any want of true loue in you, but onely from euident tokens of wickednesse in them. For this is most righteous, and ordinarily commeth to passe, that none are more hardly censured, then they that are the bitterest and eagerest censurers. And none finde lesse mercy from God and men, then they, who haue been the most vnmmercifull iudgers of their brethren. Also, *Rom, 14, 4. Who art thou that iudgest another mans seruant?* Thereby shewing, that when men iudge rashly, they doo not only vsurpe vnlawfull authority ouer man, hut also they thrust themselues into the place of God. How hatefull and hurtfull this inward iuspition & causelesse misdeemings is, may better appeare by the causes from whence it springeth. The first, is want of godly and christian lone. As *1, Cor 13, 7.* For where we loue we hope well. And those that carry an ill affection, will be sure to make an ill construction. As may bee seene in the Pharises quarelling against, and stumbling at euery word and worke of Christ. *Mat, 9, 3.* when our Sauiour pronounced that his fins who was sicke of the palse were forgiuen, they counted him a blasphemet.

Causes of rash  
iuspition.

And



And in the 11. *Verse*, they condemne him for keeping company with publicanes and sinners. And *Verse* 3 4. when he had cast out a diuell, they charged him to be a coniurer, euen confederated with the chiefe of the diuels. Where, as if if these and such like workes had beene done by their owne children or friends, they would haue made those thinges, matters of great commendation in them whome they loue, which they condemne as haynous crimes in him whome they hate.

The next cause, is want of wisdom & good discretion. As *Acts*. 28. 4. The rude barbarians, seeing the viper to hang on *Pauls* hand, iudged him presently thereupon to be a murderer. Which fault also others of good note haue fallen into. As *1, Sam, I, 14.* *Eli* seeing *Hannab* long in prayer, & hearing no voice vttered, charged her with drunkenesse. And *Iobs* friends, beholding his extraordinary afflictions, conclude that he was an extraordinary sinner.

The third cause hereof, is an ill conscience and guiltinesse in the iudgers themselues. As *Saule* was alwayes suspicious of *Dauid*, as though hee had sought his life, because hee had deserued euil at his hands. And, hauing dealt cruelly and craftily with him, suspected the like measure from him.

So that those that haue polluted their owne soules and bodies with most filthy facts, and are most vncleane and wicked persons themselues, wil soonest misdeeme the chastity of others. And none are more suspicious of other mens truth and fidelity, then they, who haue beene the greatest deceiuers and defrauders of others. An other cause of this, is hypocrisie. When one neuer examineth his owne life, then hee is most ready to pry into another mans conscience: and he that for the most part spares himselfe, wil lay the heauiest load vpon an other. Thus the *Scribes* and *Pharises* were dissembling hypocrites and neuer medled with their own hearts, to condemn any sinne there: And therefore *Christ* and his *Disciples* could haue no peace by them, but they were continually suspecting  
and

Jam. 3. 17.

and ready to censure hardly without any cause. For if they would haue bestowed more time in diligent examination of their own soules, they would haue found so much businesse there, as other men might haue liued quietly enough by them. So Saint James saith, *That true wisdom which is from above, is without iudging, without hypocrisie.* He shewes the cause why the best men be neuer the rashest iudgers, neuer so hasty to passe sentence vpon other men, because they hauing good hearts, and desiring to be as good as they seeme to bee, haue so much to do in fighting and struing with their owne corruptions, as that they haue no leasure to examin other mens dealings, which belong not to them, but would rather reforme the things which be amisse in themselves. So, on the other side, obserue an hypocrite, that cares for nothing, but to make a shewe before men; that neuer labours to approue his heart to God, nor strues against his owne secret sins; you shall haue him so nimble and so quick in sisting of other men, that he can see a fault, where none is in them, because he cannot see a fault where it is in himselfe. They thinke that the reason, why they can so quickly condemne other men, is, because they were more holy then they, and therefore take a priuledge to themselves, to giue what verdit they thinke good on euery mans actions. But S. James sheweth the true cause indeed, which makes their hearts so ready to conceiue amisse, and to thinke wrongfully of another: to wit, because they had not as yet learned to thinke a right of themselves. For more hypocrisie alwaies breeds more rash iudging & vnchristian suspicion.

Effects of iudging rashly.

Thus we see what be the causes of this euill iudging, namely, at the least foolishnesse and vncharitablenesse, or else an euill conscience and deepe hypocrisie. And from one of these euill causes, these rash surmises and euill suspicions do alwaies spring. Now the effects are euen as bad. For if the heart bee thus infected, it makes one apt and ready to speake and do euil. If one allow himselfe to thinke euil, hee cannot with hold his tongue from vttering it, nor his hands from practising it, if occasion serue. For, whatsoeuer is within the thought, that will shew it selfe openly, it will bewray it selfe in the mouth, in the hand,

hand, and in all the actions. As appeareth in *Daniels* enemies, who hauing conceiued an ill opinion of him, that he kept them from honour, did nothing else but practise and lay diuelish plots, till they had drawn him within the compasse of law; and brought him into daunger of death. All this malice arose from hence, that they falsely suspected *Daniel* to forstall them of honour, and to haue kept them from that high place, that they thought themselves as worthy of, & euery way as fit for, as he.

The vse of all this is, that if we would not be found culpable of the breach of this commandement, and trangression against the name and fame of our brethren, then must we not giue our selues allowance to conceiue any ill opinion of them, without a sufficient warrant and due ground for the same. For, though the thing be so indeed, yet it is a sinne in vs so to conceiue of it, vnlesse there be sufficient euidence and reason, to lead vs ther-vnto. For, what though it bee so? yet in matters of our neighbours credit, we must not take such light coniectures, as a sufficient cause to moue a suspicion: we must do as we would be done by. And therefore as we would not be condemned of others, vpon euery shewe of euill and slight occasion: so let euery man looke to himselfe, that he build not an ill conceite against his neighbour vpon a false foundation. Neuer thinke ill of any till he hath deserued it, and giuen sufficient cause thereof. But now this must be knowne by the way, that though loue will not allow suspicion, yet it doth not thrust out discretion. It iudgeth not rashly, but it iudgeth iustly. It is not so sharp sighted as to see a mote where none is; nor so purblind, but it can discern a beame where it is. Therefore, rashnesse must be condemned & auoided: but there is an holy wisdom to be vsed: as not to misdeeme without sufficient warrant: for when there is euident proofe, and plaine appearance of a sinne, to take notice of it. Which must be obserued against many men, that by this doctrine (and indeede wresting it, as euill men do all scripture) take occasion to thrust admonition out of the doores, & thinke all men should be blind, because God will haue all men charitable. For so, when they haue broken forth openly into grosse wickednesse



To giue due  
reproofe is no  
breach of cha-  
rity.

wickednesse, and all their life shewes them to be profane, vngodly, couetous and deceitfull, and without the feare of God. Come now and charge them that certainly they be wicked persons, and haue no true faith nor repentance, presently you shall haue this first defence: Oh, God knowes mine heart, you must not iudge, you must not search into a mans heart. But a christian must iudge wisely, though not rashly. He may iudge by the fruite, though not by the sap. If ones wickednesse bee hidden, then God wold not haue men censure. But if it breake forth, he would haue men to take heed and reprove also. As for example, if one see a man that delights in ill company, is neuer well, and as he would be, but when hee is amongst drunkards and swearers, blasphemers and such like: one may iustly and vpon good ground, without any sinne suspect such a one to be a sinfull person, & say: Surely, this man walketh in a bad course. Such as his mates are, such is he. For, surely good men would be glad of the society of good men, and lambs will reioyce to be with lambs. But now he, that doth take all his pleasure to be among vngodly persons, hath pronounced this sentence against himselfe, Like company, like companion. So if one heare any vomite out filthy and vnchast speeches, hauing his mouth full of lewde and vncleane words, this is an infallible note and sure brand of a filthy and impure person. For, *out of the abundance of the heart, the mouth speakes*. Looke what ware comes into the shoppe, such is surely kept in the warehouse: and he that thinks thus of such a person doth him no wrong at all.

Mat. 12.

So, others boast that they haue a good faith and a good hope: they hope to be saued as well as the best; if one will beleue them: and if you will not credit them, they take it as a great injury done to them. But what reason can they giue of their hope? what sound cause can they alledge why they should bee saued, rather then *Iudas*, & not go to hell as well as *Caine*? Surely, they can yeeld no reason of their faith, they be not learned, but they haue a good heart, and a good hope, that God will saue them. Nay, they neither haue a good hart, nor good hope. For, a good hope is alwayes vpheld by good reasons; and a strong faith, by strong

strong grounds out of Gods Word. Else a man may talke of hope of faith, and a good heart, and be yet farre from all. Vnlesse he shew vpon what ground he buildes his hope, it is but presumption. When sinne and death shall assault him, his strength and hope shall faile him, and all comfort will forsake him. So for the sacrament, it is a common custome of men, a day or two before they come to the communion, to wrap vp many reckonings and fowle matters among themselves, and to rake vp the coales of their malice vnder the ashes, so closely, as that one would hope there were no spark left to kindle contention againe. But a day or two after, they be as full of craft, brawling and deceitfulness as euer before. Then one may boldly say, you haue polluted the holy sacrament; you haue defiled the table of the Lord; you come to it without faith or repentance. Oh, say they, but you must not iudge. Yes, now the case is so cleare, that a man may iudge. For certainly if one come with repentance to the Sacrament, he shall go with repentance and amendment from the sacrament: and if one come a good man thither, he shall go better thence. For God will alwaies keep his promise, and if one come, as he commands, he shall find such helpe and grace against his sin, as that he shall not easily fall into his olde course, nor returne to his former filthy vomit. If he had fed of the holy and pure bread of life, *Iesus Christ*, with an hart purged by faith and repentance, his sweet sins would haue been bitter and loathsome vnto him. And therefore, though no man must suspect without good ground, yet a man (where there is iust cause) ought to pronounce iust iudgment. Thus much for the first, which is the most secret and inward breach of this commandement:

Now the outward followes, which is either without speech or with speech. Without speech, either by gesture or silence. By gesture, when one carries himselfe disdainfull to his brother, and vseth such a kinde of behauiour as tends to vilifie, mocke, Mocking and disgrace him. This was a speciall sinne of the enemies of Christ Iesus, That they nodded their heads at him, and made mowes: And this was as great an indignity, & doth oftentimes as much disgrace one, & make him contemptible in the eyes of the beholders,

Silence when  
wee should  
speake for our  
neighbour.

beholders, as if one should raile vpon him with odious and slanderous speeches. This is then a wrong to a mans name. Though thou doo not slander and raile; yet if thou vse thy hand, or tongue, or head, or any part of thy body in such a carriage and gesture as doth tend to mocke thy neighbour, thou sinnest against his name and estimation. The next kind is by silence, when one holds his peace, when he heares his neighbour slandered. He stands by, and can testifie of his owne knowledge, that the things spoken be false and iniurious: and yet either in flattery, or feare of displeasing, lets all alone, and doth not iustifie his innocent neighbour. Such a one comes within the compasse of bearing false witnesse, and by silence makes himselfe guilty of the slander. For, he suffers his neighbours innocency to be suppressed, and his name defamed, when it lay in his power to defend him. And euen the law of nature, will ouerthrow such a man, that he shal haue nothing to say for himselfe. For doth not nature teach vs that this is equall, To do as we would be done by?

And which of vs is there, that if one should bee in place, where hee were charged with false accusations, and that his neighbour present knew well enough, but yet would not open his mouth to cleare him, or shew the truth of the matter? Euenry one would thinke that this silence were a betraying of his neighbour, and a great wrong against him, as indeed it were. Then, if we thinke other should not be silent, when our name is traduced, let vs then giue such measure, as wee would in like sort receiue, and be as ready to stand for the good name of our brother, as wee are desirous that hee should performe the like duty for vs. This if wee doo, wee shall keepe this commaundement in some measure, and God will stirre vp others to requite vs in speaking boldly, to cleare our innocency, when we are vniustly depraued. And so this commaundement is broken without speech. By speech it is broken, either by giuing or receiuing. By giuing our speech either true or false. For one may be as grieuous a transgressor of this commandement, in speaking nothing but the truth, in some cases, as if he had raised an vniust and false report against him.

And

Slander, by  
reporting the  
truth.



And this kinde of truth, if it be put in one end of the ballance of Gods iudgment, will waigh as heavy as falshood in the other. If one speake the truth without discretion vnseasonably, out of time and place; if his words be true, but his end euill and wicked, hee is as cruell and malicious an enemy to the name and credit of his neighbour, and as vile a flaunderer in the sight of God, as if he spoke that which was false. This was the fault of *Doeg*, that cursed enemy of *Dauid*, Who, when hee perceived by *Saules* behauour, that his purpose was mischieuous, and that hee would make a dispatch of *Dauid* and all his friends, he steps out now in this vnseasonable time, and there shewes what he had seene, namely, that the Priest had giuen *Dauid* bread and a sword, and asked counsell of God for him. This was so indeed as he said, but this was a most diuellish and wicked part in him. 1. Sam. 22.

From hence arose that cruell persecution, and the murdering of so many innocent seruants of God. So the enemies of *Daniel* accused him, that notwithstanding the Kings decree to the contrary: yet, he still made his prayers three times a day vnto the God of Heauen. And it was true indeed that he had broken the kings Edict: but in the meane space they were most wicked persons, that would bring this accusation against him, with such a malicious purpose. For herein they bewrayed all their former rancour, in inuenting such an vngodly lawe, because they knew *Daniel* could be caught in nothing but in matters of God and religion. And there, he would rather hazard his life, then omit this daily exercise of the worship of God. So the *Ziphims*, vnderstanding that they might procure fauour to themselves by telling tales against *Dauid*, came to *Saule*, and aduertised him where he might finde him. This was no lye. But it was iniuriously and wickedly done of them to discouer the truth to such an ill end, and with so little discretion, when so ill an effect must ensue vpon it, as (at the least) persecution, if not the destruction of a harmlesse man. So in these times, some men there bee, that if they know any priuy fault, and secret in any man, then without any regard of time

time and place, they proclaime their neighbours infirmities to the wide world, and care not before what company, amongst what persons they blaze out his weaknes. And they haue this for their ordinary defence, when they are reprov'd; I speake truly & tell no lye, and will not be ashamed of the truth. Yet a wise man would be ashamed to speake the truth foolishly, where it will do harme, and no good. And he should consider, that he may often sin, more in speaking a known truth with an ill mind, then (if through infirmity) he should speake an vntruth with desire & purpose of doing good. As the *Ziphims* and *Doeg* were greater breakers of this Commandement, then *Rahab* that told an vntruth to save the spies: because her end was good, though shee failed in the manner of it; but their end was altogether naught and sinfull.

Vse.  
Leuit, 19, 17.

Prou 29, 11.

False report of  
our selues.

They then are here to be reprov'd that will not (as God commands them) tell their neighbour plainely of his fault, and not hate him in their hearts. But, if they know a fault by him, straight they set him on the stage, make him knowne to all men, neuer leaue talking of it: which shewes plainely that in truth they hate their neighbour. For, if they would (as God bids) tell the party, this would heale the soule, and couer his sinne, and make him amend. But now to clamour in this wise, & raise vp an euill report and bruite, can do no good, but much mischief both to him and others. Oh, but I speake the truth. Yea, but it is the property of a foole to speake all that he knowes. *A wise man will keepe it in till afterward.* Let a wise man heare any thing, he will consider the time, place, and persons, and temper his speech in wisdom according to these circumstances. But let a foole once get a tale by the end, then out it must, hee cannot keepe it in, he trauailes with it till he be deliuered, whatsoever dishonour come to God, or discredit to his neighbour, or hurt to his owne soule. Therefore, wee must not onely bee carefull that wee speake no lyes or vntruthes, but wee must also looke, that we speake not the truth vnseasonably, and after an ill manner, when it may bring more mischief then profit. So much for that breach. Now follows the next, in speaking that which is false, either concerning ones owne selfe or another. Concerning

ning himſelfe, firſt, in boaiſting and bragging, which is a moſt baſe and loathſome thing. For be it that ſome good thing hath been wrought by him: yet the holy Ghoſt ſaith; *Let others* Pro, 27, 2, *praiſe thee, and not thine owne mouth.* And the Apoſtle reckons theſe boaiſters among the rabble of damnable men, who ha- Rom, 1, 30, uing no true matter to win praiſe from others, will get praiſe by ſpeaking great things for themſelues. So *Saule*, whereas hee had ſaued the King, and all the beſt of the cattle, contrary to the charge giuen vnto him, dooth yet bragge to *Samuel* that hee had fulfilled the word of the Lord: when it was nothing ſo. For he had wickedly tranſgreſſed the expreſſe Commandement of God. And as this law is broken by vaine boaiſting; ſo it is likewise by leſſening and excuſing thoſe faultes which we are charged with, or guilty of. Wherein, *Saule* played his part as in the former. For, being reprov'd and convicted for ſparing the King, and cattle, contrary to the will of God: firſt he pleadeth good meaning, confeſſing that ſome of the beſt were kept alivie for ſacrifice and honour to God. But when *Samuel* would not be ſo ſet downe, but vr- ged him further, that GOD is more delighted with obedi- ence to his word, then with all ſacrifices: then hee falles to an other ſhift, and caſts all the fault on the people. I feared the people ſaith hee; as who ſhould ſay, it was their faulte and none of mine. Thus if any credit had been to be gotten, he would haue had that to himſelfe alone: but now that no- thing comes but ſhame and rebuke, he leaues it for the people to diuide among themſelues.

And this excuſing is a common thing amongſt all men. There is not the moſt ignorant and ſimple perſon of the thal- loweſt wit and capacity, but he is verie ſharpe and witty to find an excuſe, hee can caſt about and winde, and ſo cloake his ſinne, that hardly can any reproofe bee fallned vpon him. And men thinke by ſo dooing to leſſen their fault, but in truth they do much encrease it: For they haue by theſe excuſes marked themſelues with the brande of hypocrifie, and haue made their faulte more odious to GOD and men,

It is a very



ill thing, when one hath wounded himselfe by sin, to goe to the diuell for a medicine. He is the worst Physitian that can be, and his physicke is the worst physicke in the world; for he will surely giue them such a potion, as shall make them worse and not better. One may thinke that these excusings be plaisters, but in truth they be but poisons that venome the soule, a great deale more then before.

Thirdly, a man lyes against himselfe by accusing; as when men in a kinde of proud humility, will deny their gifts, with an intent to get more credit; Alas I haue no giftes, no wit, no learning, a simple scholler, and weake memory, and such like, contrary to that one knowes and thinkes. Now this dispraising ones selfe falsely, is not humility, but iniquity. For one should make himselfe neither better nor worse then God hath made him. But if he bee drawne and called to giue testimony of himselfe, hee ought to speake plainly and vprightly, as the matter is in truth. And now when they lye of themselves, and say they haue no wit, no learning, no good partes, &c. if then wee should consent and confesse, indeede it is true, you say well, it is right, you haue none of all these things; they would thinke such a man did them great wrong, and scarce take him for their friend. For indeed his desire is, that others should crosse him, and say, Nay, say not so, you are an excellent man, worthy to be regarded, &c. And so he will discommend himselfe long enough, if he can thereby prouoke another to commend him, for this is it which he delights to heare. But a man must neither wrong GOD nor himselfe in diminishing and concealing the things that God in goodnesse hath giuen him; hee ought not to deny them, but to vse them to his glory. And so come to men for workes of mercy; perswade them to doe good, and distribute, and presently they beginne to complaine how poore they bee, what a great charge they haue, what losses they haue sustained, and I know not what; wher, as their owne soule beares them witnesse, that they are wealthy, and haue much more then many men, that doe a great deale more good then themselves,

There.

Therefore, though a man do not slander his neighbour, yet if he slaunder himselfe, he is to bee reprov'd as a lyer. Herein diuers of Gods children faile much, in time of tentation. Those that haue beene and are sound, and true hearted Christians, if they haue lost their feeling a while, and cannot finde that reioycing in God, and comfort in good things, that in former times they had, then comes the accuser of the brethren, Sathan that old and subtil serpent, and he strives to make them accuse themselves falsly. Oh, sayth hee, if you had been good indeede, and had borne a true heart to GOD, he would neuer haue forsaken you thus, and giuen you ouer to such a deadnesse: and then through weakenesse, GODS children are ready to ioyne with the diuell against themselves, and to thinke; it is true, sure I was but an hypocrite, and hollow hearted: my former comforts were delusions and presumptions; if they had been true, I should not haue lost them. But in so iudging, you wrong your selfe. You ought to remember that tentations bee not truthes, but false accusations. And therefore, if Sathan strive to accuse, doo you strive to excuse. And if he would cast you downe, by so much the more lift vp your selfe by reasons out of GODS Word, and by former experience in your selfe, and other Christians. For that is no good reason, Because you haue no feeling, therefore you haue no faith, and because you haue lost the sense of your comfort, therefore it was not true comfort; this is no true conclusion, for one may loose his feeling, and yet retaine a liuely and effectuall faith. *Cant 3, 1. &c.* And one may haue the true comforter in his soule, & yet for a time be without sense of comfort. As is to be seene in our sauour Christ, *Luke 22, 44. Mat, 27. 46.*

Take heed therefore of making such conclusions. For a man may want the feeling of his faith, and cry and call againe and againe for it, and feele nothing all this while; and yet neuertheless haue true and sound faith. For, the feeling of, and mourning for the want of faith, and the earnest and constant desire of it, is an infallible signe of faith. For this is a sure rule, that so long as one feesles himselfe sicke, hee is not

dead. And the high estimation of the fruites of the spirit ioy-  
ned with a vehement desire thereof, is a singular euidence  
that there is a sound and lively roote of faith in the heart.  
Do not therefore agree with the diuell to persecute your selfe:  
fight against him, and take not his part against your owne  
soule. You shall finde hee is strong enough alone, you had  
not neede to ioyne with him, but rather let to resist him. If  
one be once the child of GOD in truth, hee is so for ever:  
if once in the fauour of God, for ever in the fauour of GOD.  
Though our feeling alter, yet there is no change in him.  
Where hee loues once, hee loues vnto the end, and Worlde  
without end. Thus much for breaking of this Commande-  
ment, by speaking that which is false concerning them-  
selues.

Publike flau-  
der.

Now it followes concerning others, and that is either  
publique or priuate. Publique, first, when the Magistrate or  
Iudge passeth false sentence, in any cause that comes to bee  
heard before him. This is a most heinous sinne: for so much  
as in him lyeth, he goeth about to make GOD a lyar. For,  
hee standes in his place, and is his substitute and Vicege-  
rent here on earth: now then for him to beare men in hand,  
that that iudgment, which hee giues, is the iudgment of  
GOD, that sets him there, when yet hee knowes it is false  
and corrupt, this is euen to drax God to be the author of a lye,  
so much as hee can. And this is not onely wrong against  
GODS owne Maiessty, and a shamefull abuse of the place  
wherem GOD hath set him, but it is an iniury to the person  
thus condemned; in that he brings a blot vpon his name, and  
that wrongfully, and deprives him also commonly of some  
commodity and benefite that of right did appertaine vnto  
him.

Heerein also many aduocates and counsellors offend,  
when they vpholde and maintaine an ill cause for their fee.  
Though the cause bee never so badde, yet let the fee bee  
good, and you shall haue one or other lightly, that will po-  
lish his tongue, and whet his wit to couer a fowle or naugh-  
tie matter with many faire words, and make that seeme very  
good



good, which indeed was, and stil is altogether wicked. This is commonly counted wit, and he a wise man that knowes how to glose thus, and set a good face vpon a foule matter, and good colours vpon an ill cause; but it is in truth a lying and a publique flaunder, and that branded with a curse: For the Lord saith; *Cursed be hee that speakes good of euill, and euill of good.* Esay, 5. 10. And so long as a man wil set himselfe to stande for an euill thing, his conscience may (and in time) will most iustly accuse him of two great breaches of this law; that he hath hindred iustice, and furthered vnrighteousnesse to the vtmost of his power.

But some will answere; I spake as I thought, I tooke the cause to bee good, I must stande for my clyent. But how comes it to passe, that you, who are so witty to inuent such cunning remedies to heale an ill cause, should bee so blinde and ignorant, that you cannot bee brought to see the soundnesse of a good cause? What is the reason why simple men of meane capacity, and lesse learning that stande by, can sooner discerne the truth and equity of the matter, then you that haue most studied it? Is it not because the gifte blindes the eyes of the wise, and takes away the vnderstanding of the prudent? That which wanted in the goodnesse of the cause, is supplied in the greatnesse of the fee, and that is the reason you cannot see. But suppose this were true, and grant that you were (as you say) ignorant of the matter: yet is it not a great fault to be so venturous to speake so much in a matter, and that in the face of the VVorld, before you know whether it be good or bad, right or wrong? *Iob* would not Iob, 29. 16. doo so, but those causes that he knew not, he would enquire and search out diligently, and not open his mouth to speake, before hee was well instructed in the cause, and had sounde groundes for his owne conscience. This then will not serue Prou, 18. 13. the turne; when one hath abused his place, his hearers, and himselfe by mainteining vnrighteousnes; to say alas, I knewe it not. It is a shame and folly thus to hazarde his soule and credit, and then beare himselfe in hande, that this will salue all, because hee knew it not. As if ignorance were a suffici-

Pro. 13. 16.

ent plaister to heale the wounds, he hath made in his own conscience, and to repayre all the ruines that he hath wrought in his neighbours estate. But why had he not knowne it was a sin to bee ignorant? Wise men should worke by knowledge. It is not only a fault willingly and wittingly to stand in defence of an euill cause, but euen rashly and vnadvisedly to slip into it.

Pro. 19. 5.

Further also, false witnesses do publikely offend against this Commandement, when they come before the Iudges, and giue a false and lying testimony. This is often spoken against in the *Proverbs*, *A false witness shall not escape*. These be most pestilent and hurtfull vipers, and these sting and do mischief on euery side. These peruert the Iurers, delude the Iudge, do wrong to the cause, put all out of order, and turne all vpside downe, by their falshood. These therefore shall be the first and greatest in the punishment, because they haue beene the first and greatest in the sinne.

And this God abhorres, when men be so audacious, and so iniurious, as publikely to sinne against God, and to choose rather to please men by lying, then please God by telling the truth; when the false loue or feare of man shall do more with them to make them sinne, then the feare and loue of God can preuaile to keepe them from sinning. All these do publikely offend.

Slandering.

Now the priuate offence, in this kind, followeth, and that is either in vniust accusing, or vniust defending. That vniust accusing priuately is called slandering and backe-biting, when one will speake of his neighbour that is free from that euill. This backe-biting is a great breach of this Commandement, & the back-biter offendes in an high degree. And the fault is so much the worse, because it alwaies hurts three at once. First he wounds the soule of him that receiueth the false tale; for thereby his heart is poisoned with an vncharitable conceit of his brother. The second stroke lightes on the reputation of the party thus slandered, for his name hath a maime in the account of the hearer. The last and worst, and greatest blowe hee giues his owne soule, which hee infectes with slander, and

and makes his conscience guiltie of a lye. These three mortall woundes, this lying tongue, like a pearcing sworde, makes at one time. Indeede hee escapes best, who is faultly slandered, for hee being innocent, GOD will heale his name, and bring forth his righteousness as the Sunne. But the other two woundes are more dangerous, because they light vpon the soule, and more hard to be cured, because they are altogether sinne.

Therefore it stands euery man vpon, that he raise vp no vn- iust report against any man. Now the best way to keepe him- selfe from slander, is to make a couenant with his own soule and to vow with himselfe, not to speake often of other mens faultes. For, he that giues his tongue libertie, to be busied about this subiect, it cannot be auoided, but that he shall slippe into such speeces, as will make a greater breach into his brothers name, then he can easily repaire againe. Hee that will speake too often of others infirmities, cannot keepe himselfe from do- ing them many iniuries. Therefore the best way is, to be spar- ring in this kind of talke. Then also when one hath a good cal- ling, and iust cause to speake, let him speake discretely, in due time, and due place, and with good affection, that some good may come by his wordes, that either the partie may be brought to the sight and amendment of his fault, or else others may bee edified, and helped against the like euils. Euermore, if one will discourse of anothers faultes let him be able to say, I speake it to this good ende, and this good vse I hope will ensue of my speech. Or if he can see no profit that will come by his vtter- ing it, let him keepe it in till another time, let him lay his hand vpon his mouth, and say, hee hath gone farre enough already. For, if there can be no good vse seene in reuealing of it, they doe sinfully, that doe not conceale it. And for raising of an ill and false report against ones neighbour, it appeares what a fault it is, in that GOD hath appointed and decreede in his lawe, that those which doe slander another shall themselves vndergoe the punishment which such a fault had deserued, and such a person should haue suffered, if the thing had beene true.

Meanes to  
keepe vs from  
slandering.

Deut. 19, 19.



As hee that wrongfully accuseth another of theft, himselfe should bee dealt withall as a thiefe. And he that reports that another hath committed adultery, if it be proued false, himselfe must feele the smart that is due to an adulterer. This the righteous God hath ordained. For what can be more iust, then that he that digs a pit for his neighbour without a cause, should himselfe fall into the pit? And he that seekes to take away his neighbours fame and life by a lye, should loose his owne credit and life for a lye? And though the magistrate would neglect his duty herein, yet God wil not passe by the sin: but as he made the law, so it stands with his iustice to put it in executiō, vnlesse one first punish himselfe by true repentance, and obtaine pardon by faithfull prayer. Thus this law is broken by vniust accusing.

Defence of ill  
men and bad  
causes.  
Prou. 17. 1.

It is next broken by vniust defending of wicked men & bad causes, when one will vse his name and credit and praise to vp-hold such a man, whose name, soule, & body, & all are worthy to fall into hell. This is condemned, *Prou. 17. 15.* Where (speaking of such kind of men as be lyars in request, and false witnesses in fauour, that be of so good a nature as they that will heale all things, make vp all gaps, and make a gloze for any matter) he saith, *Hee that iustifieth the wicked, and he that condemneth the iust, they both are abomination vnto God.* He shewes that this dealing which men impute to a good nature, is euen as abominable to God, as if they should cōdemne goodnes and good men. And therefore such men be no gainers, howsoeuer the world esteems of them. They carry away the credit with men, but they are vtterly out of credit with God.

Prou. 24. 24.

So he saith in another place, *Hee that praiseth the wicked, the people will curse him.* So that it is euident by both those testimonies, that they, who do giue vnto wicked men such praise & defence as is not due vnto them, do make thereby the hatred & curse of God and men due vnto themselves: And that most iustly; for he is worthy to be abhorred which keepes men from repentance. For there is no better medicine in the world to heale the soule, & kill the sin, then to let the sinner sustaine the shame, & the paine that is due for his sinne. For this is a remedy of Gods owne making.

And

And if all the Chirurgions in the VVorld lay their heads together, they cannot inuent a better. And therefore if they had any true loue, they would let them haue it applyed to them, and not daube ouer the sore, so as it should afterwards fester and ranke to death. So that no greater enemy can bee found to the soules of men, then such as will smooth all things ouer with colourable defences. Then also they do much hurt to others: for now when sinners are gotten in credit, and crept into some account, they are lesse suspected, and can with more ease practise euill and mischief. For if darknesse might be called darknesse, and sinne goe vnder the name of sinne, and the diuell come in his owne colours, the matter would bee so playne that none would be deceiued; and so odious, that all men would hate it. But now euill is called good, and Satan comes like an angel of light: then men giue him some entertainment, and he surpriseth them at vnwares. And when euill men be garnished with false commendations, they can closely conuay their wicked intents more easily to effect their diuelish purposes, because they are lesse suspected. As in one example may appeare in vngodly and insufficient ministers: If they can get some great mans letter to commed them, then they (in whom there is no worth, and who else should neuer have been admitted to the office of the ministry) are presently set ouer the Lords people, without any further inquiry into them. And when they are once entred in by these ill meanes, their whole proceedings is agreeable to this corrupt beginning: For they either starue or poison the people committed to their charge. So for matters in ciuill state, when places of charge and importance are (through false commendations) committed to naughty and wicked persons, ordinarily they grow to be hurtfull to Church and Common wealth, being insolent and burdenous to all that liue vnder them. So that, these foolish and false praises are but to get some credit to the wolfe, that he may the more freely deuour and wast the flocke. And all this mischief ariseth from the vnadvised extolling of vnworthy persons. As therefore one must not speake of his neighbours fault, but in loue discretion, & vpon good proofe: so neither must hee speake in his commendations, but in wisdom,

come, and when it is grounded on knowledge and iudgment.  
And thus much for giuing out false speeches.

Receiuing of  
false reports.

Now followes for receiuing; which is a grieuous sin before God as well as the former. For, hee is not onely in fault that inuents lyes of his owne head, but he also that receiues them, and giues credit to them, and is bold to ground his report to others vpon them. And that both concerning others, and also concerning himselfe. To giue eare to a false report concerning another, doth bewray a great want of loue and good affection to the name of our brother, & an ill disposition also in our selues, as may appeare, *Prov*, 17, 4, *The wicked giueth heed to false lips, and a lyer hearkeneth to the naughty tongue.* Here the holy ghost chargeth the receiuer of vntrue reports, to be a wicked person, and also a liar. As if he had sayde He that is glad to heare false tales of other men, is a naughty person himselfe, and hath a false and an euill heart. For if he had not, he would neuer entertaine and approue of lyes. And in the *Psal*, 15, the holy ghost sets downe this, as a difference betwixt an hypocrite that is hollow hearted, and a true and sound seruant of God; that an vpright man will not receiue a false report against his neighbour. Many men that haue no goodnesse in them, will not for their owne credit sake, & to saue their honesty (as we say) inuent slaunders, and be the first makers & broachers of lyes: but if some impudent person will come & buzze in their eares, some odious tale against professors, they will straight imbrace it, it goes for current, they tell it as confidently, as if nothing could be more sure, and are as glad of it, as if it were some very gainfull & profitable thing vnto them. These men now, though they will carry the name of honesty, be yet wicked persons; and, as the holy ghost counts them, damnable. *Re*, 22, 15. he saith *That without are all those that make and loue lyes.*

There be two broods here mentioned, and as it were two litters of these monstrous lyers, that must goe both to hell. Some be so thamelesse, gracelesse, and impudent, and the diuel hath so farre taken possession in their hearts, as they delight to bee coyning lyes and busie their heades in inuenting and beginning slaunders. Others be not so rude and grosse as that they



they will be the authors of a lye: but if another man will bring it to them, they will be ready and glad to entertaine & approue it. It shall haue their good word and liking.

So the high Priests, and the rest of the Councell would Act. 7. 53 not themselues inuent false accusations against Stephen. They had not yet vtterly hardned their faces, nor quite cast of all regard of their owne estimation; but when false accusers had brought a complaint that he had spoken blasphemous words against God and Moses, they most willingly harkned vnto it, being very glad to take that aduantage to proceede against him.

This may iustly reprove them who are as ready to receiue a slander, as the tale-bearer is to inuent it, and thereupon also to publish it to others, without further tryall or examination of the truth. But ask them, why would you speak so false a thing to defame your brother? Why did you so vniustly depraue him? This is the answer presently; I did not bring it vp, I am not the first that spake it, I heard it: it was tolde mee, and I had reason to belieue it, and I thought it to bee true. Did you heare it? and did you beleue it vpon the bare hearing? Then you shew what you are: such of whom Solomon speakes, *A foole beleueth euery thing*. That is, euery ill thing, for so it must be vnderstood: else they of all men are most hard of beliefe. Tell him of that which will do him good, that will saue his soule, and helpe him against his sinne, hee will not regard it. Bring reason vpon reason, and neuer the neerer, you can by no meanes perswade him. But bring foolish ware to a foole, such as hurts his owne soule, and his brothers name, and dishonours God, and makes himselfe a lyar, that is fit for him, this bargain is made without many words, he is very easily brought to credit such matters; and why? Because hee is a wicked foole, lyes are a fit bayte for him. Lay these in his way, and hee is presently taken. For as the spirit of G O D is a spirit of truth, and they that haue it, are led into all truth, and easily brought to giue eare vnto it, so is the diuill a lying spirit, hee is the father of lyes, and those that he possesseth, he will make them belieue euery lye, and distaste euery thing which

they ought to know and be perswaded of, to the good of themselves and others.

And therefore this excuse will not hold out, I was told so, and how can I tell but it is true, it may be it is so, and it may be it is not so. If the ground of your perswasion be no stronger, it is a foolish perswasion and such as your testimony ought not to haue rested vpon. Very nature will conuince such persons of want of charity. For, would any man be content, that another should take euery flying report, and vncertaine rumour that went about the country, concerning him, and giue credit to it, and such credit as he would iudge ill, and speake ill of him vpon so slight occasion? Would not one thinke he had wrong to be traduced? Might hee not iustly say thus to the rash reporter; You should haue tryed out the matter before you had been carried away with it, we should haue searched whether it were so or not, talked and conferred with those that could tell you the certainty of it, before you had so far credited it, as confidently to rehearse it? Is another bound to deale so with you, and is it not your duty to do so to others? Must not we do as we would be done by? and haue that care of anothers name and credit, that we desire another should haue of ours? Therefore this is plainly iniurious and wrongfull dealing, and those that haue this way fallen, must repent for it, and aske pardon, or else they may looke for the like measure from men whiles they liue, and to be deprived of eternall life when they dye.

Pro. 25, 23.

Further hence we learne, to chase away such as are busie bodies in discoursing of other mens matters, as the holy Ghost admonisheth vs. *As the north wind driveth away raine, so doeth an angry countenance a slandering tongue.* When the ayre is thick, and the clouds do threaten abundance of raine, the north wind arising, purgeth the ayre and dispels the clouds, and makes the coast cleare; so must a wise man beare such grauity in his countenance as that he may blow away flattering slanderers when they come full fraught with lyes, and not suffer them to vnload their naughty and lying stufte in his eares. Therefore if the master perceiue any of his seruants to delight in secret telling tales, in whispering against others, and bringing newes to traduce

duce his neighbour, that they may get more credit vnto themselves, hee must looke frowningly vpon such claybackes and driue them from him, give them no hearing, nor the least allowance. This is a great fault in him that cannot occupy himselfe in any better businesse, then in blenishing his neighbours fame: and it is as bad in the hearer when he receiues them with kind lookes, and giues them some countenance, & maintaine them in this wicked course. It is the property of a foole to be- lieue every thing (as hath bene shewed): but a wise man must not be so light of beliefe. Indeele in matters pertaining to our good, that God hath set downe in his word, the quicker, and the easier one can belieue them, the better it is: but for these idle tales, that tend to nothing but to breede vncharitable conceits against our brethren, let them haue no entertainment, unless they come guarded with sound and good reasons, and proofes. For we say of theft, The receiuer makes the thiefe: so is it also in this case, The receiuer makes the liar, For if the liar could haue no vterance of his ware, & no man would deale with him in such trafficke, but shake him vp with sharpe reproofes, hee would soone be weary of his trade. But now because his ware goes away so fast, and he can haue good sale, & so many chapmen, he is in very good liking with his old occupation, & giues himselfe still to his wonted coyning. Thus this commandement is broken in receiuing yes concerning another.

It is transgressed also, when one receiues lies concerning himselfe, whether in flattery, or accusation. In the former, *Herod* faulted, *Act*, 12. The foolish people hearing his eloquent oration, and seeing his pompe and glory, would needs make a God of him: And they giue him the applause, crying, The voice of God and not of man now he sits downe by it, and was very well content it should be so spoken. It was a base and abiection thing for them to goe so faire in flattering: and it was as great a madnesse in him to take it to himselfe, and be glad of it. They played the fooles too much in giuing such false and blasphemous praise, & he played the foole same more in receiuing of it. So comes *Tertullus* to *Felix* the gouernour, who (because he would curry fauour with him, and haue him serue his turne)

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reckons

reckons vp vertues good store, & wil set him vp high enough, saying; *Sith we haue obtained great quietnesse through thee, & that many worthy things are done vnto this nation through thy prouidence, we acknowledgest most noble Felix with all thanks.* And thus he gloseth in the beginning, to win him to serue his owne turne. This was a seruile and contemptible practise, to lye and dissemble thus openly: For it was well knowne, and he was not ignorant that *Felix* was a most cruell, vniust, and filthy person. Now *Felix* sits by, is guilty in conscience that he had bene a very wolfe, and an vngodly tyrant, and knowes all his praises to be false; yet the foolish man swallows all, and was very willing to heare a long catalogue of false prailes: In doing whereof he sinned grievously. Therefore a man must be content with that praise which Gods word and his owne workes do giue; & neither seeke for, nor receiue any more. That which *Salomon* saith of a vertuous woman, euery man must obserue of himselfe; *Let her workes praise her*, saith *Solomon*, *Proverb*, 31, 31. So must euery man bee content with that praise that he deserueth, & not so much looke what other men speake, as what himselfe hath done.

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Therefore this condemnes the foolishnesse of those that wil bring vp flatterers, and keepe companie with such slavish persons as will be always giuing them vnderferued comendations, and that also before their face. For when these enchaunters haue once bewitched them with their flatteries, telling them that they deale wisely & take a good course, they play the good husbands and prouide well for their family, and posterity: then let Gods ministers reprove them as long as they will, and their faithfull friends admonish them as much as they can: yet they beare off all with this, That howsoeuer wee reprove them: yet others commend and incourage them in their course, and therefore they see no reason why they should not goe forward in it, and holde them more precise then wise that mislike it. But who be they that comend you? Euē flattering sycophants, and dissembling claw-backes, that will speake any thing for aduantage: & any thing is good, if they hope to get by it. And why will you be so foolish to belieue those that speak for your hurt,

in



in that thing that your conscience either dooth know, or may know to bee altogether false? This is that which hardens the heart, this keepes from repentance, this makes one obstinate, that he will goe on, and nothing shall turne him, when he harkens to such as will sooth him vp in any thing, care not what they speake, so they may please; and so suffers himselfe rather to be deceiued and seduced by them, then admonished and led in the right way by God.

And this sheweth a very ignorant & foolish mind, that one is not acquainted with his own estate, nor doth cast ouer his accounts that hang betwixt God and himselfe. For, no bankrupt, that knoweth well that he oweth much more then he is worth, will easily be perswaded of the sufficiencie of his estate. For, if some cōpanion as beggarly as himself would come & tell him, You are a very rich man, you haue great wealth, you are able to buy lāds, & purchase faire lordships, & such other idle talke; would he be perswaded by him? Would he satisfie himself with this, & brag of his wealth, & take himselfe for some great personage? It were impossible. He would count him for a mad man that would say thus: and himselfe would be neuer a whit the prouder for all these rich discourses. So if a man would often rife his owne conscience, go ouer his affectiōs, & see how they be disordered, consider his actions, how far square from Gods law they be, & thus vie to see into himself, & make account of his debts & arrereages wherein he hath cast himself: then let a thousand smooth-tongud dissemblers perswade him, You haue liued honestly, you haue behaued your selfe well, & like a christian, you are a very vertuous man; he would neuer receiue their false testymonie: but being guilty in his own conscience he would easily passe sentence vpon himselfe, and readily discern their grosse flattery. But now because men be so carelesse that they will not cast ouer their accounts themselves, & make a right reckoning, that they might know their own estate, therefore others come & bring in false reckonings, & make false accounts, and so they be deceiued and thinke themselves in a very good plight, when in truth they are most wretched and miserable. Therefore let euery man take heed of that praise that puffeth vp,  
and

and hardneth, and see that none perswade vs that we be better, or our finnes lesse or fewer, then they be. And thus much for recuring of those false testimonies concerning ones selfe which come in the way of prayse and extolling.

Not to yeeld  
to vniust accu-  
sations.

Now, for those which come in the way of accusing and depressing. As one must not yeeld to the flatteries of others, so neither must he yeeld to their false accusations against himselfe, that tend to make him thinke worse of himselfe then indeed he ought, and to disable him to do that good which he should, and also hath liberty to do. So *Iob* would not accord to the sayings of his friends in this case, Although they charged him to be an hypocrite, and that he had not an vpright heart, yet would not *Iob* consent vnto them, hee would not while he liued forsake his innocency, and let go the equity of his cause, nor think a whit the worse of his former life, or of his present estate, for all their proofes and reasons, that they did falsly apply against him. For, he knew that he had many dayes and times before, made all euen betwene God and himselfe, and had many times cast ouer his accounts, and found himselfe acquitted of all before God, that no debt remained to be laid to his charge. For, howsoeuer no man whilst his life endures, shall be freed from the dregs of sinne, and the spots of corruption; yet when he, in a sight of his faulces, comes to repent, and be sorry for them, and to pray to God for pardon for them, and to belieue that God for Christs sake will forgine them; he is as free then from the guilt and punishment of all his finnes, as if hee had neuer committed them.

Now *Iob* knew, that he had often after this sort set all reckonings right betwixt God, and himselfe; and that no fault did hang vpon the score vnrepented or vnpardoned. Therefore all their perswasions could not withdraw him from his faith, nor make him doubt of his vprightnesse. For, what euer they said; yet his owne workes, and God, and his owne conscience said, that he was true, sincere, and guiltlesse of that crime which they so sharply charged vpon him. Wherefore he let them all at defiance that would offer to make challenge to his innocency. Though his wealth was gone, his children dead, his cattle  
stollen

stolen and kild, his seruants slaine, and his friends al gone backe from him; yet his innocency stuck to him, and his assurance that he serued God in the truth of his heart, and the vprightnesse of his soule abode by him, and this neither his friends nor his foes, nor all the diuels in hel, could wrest from him, but he held it fast, notwithstanding all their assaults to the contrary. And that was the cause why he bare his affliction so patiently, & with so great comfort. But now if he had yeilded to this false testimony, and accusation euen of good men, and said; Indeed this is true that you say, I neuer had an vpright heart to God, I did all in hypocrisie and dissimulation, nothing in sincerity, nothing in truth; he might and could not choose, but haue held downe his head with shame; he had been wholly opprest with griefe and vexation: all his good actions would haue afforded him no ioy or comfort, no consolation or peace. For if they had been in hypocrisie, they had beene all sinnes, and he would haue had no heart, neither could haue indured to come to God, nor lift vp any prayer to him. For so he saith, *Can't he hypocrite pray to God Iob, 27, 10. at all times?* And thus hauing deprived himselfe of those stayes and supports; he must needs haue sunke downe in anguish and desperation.

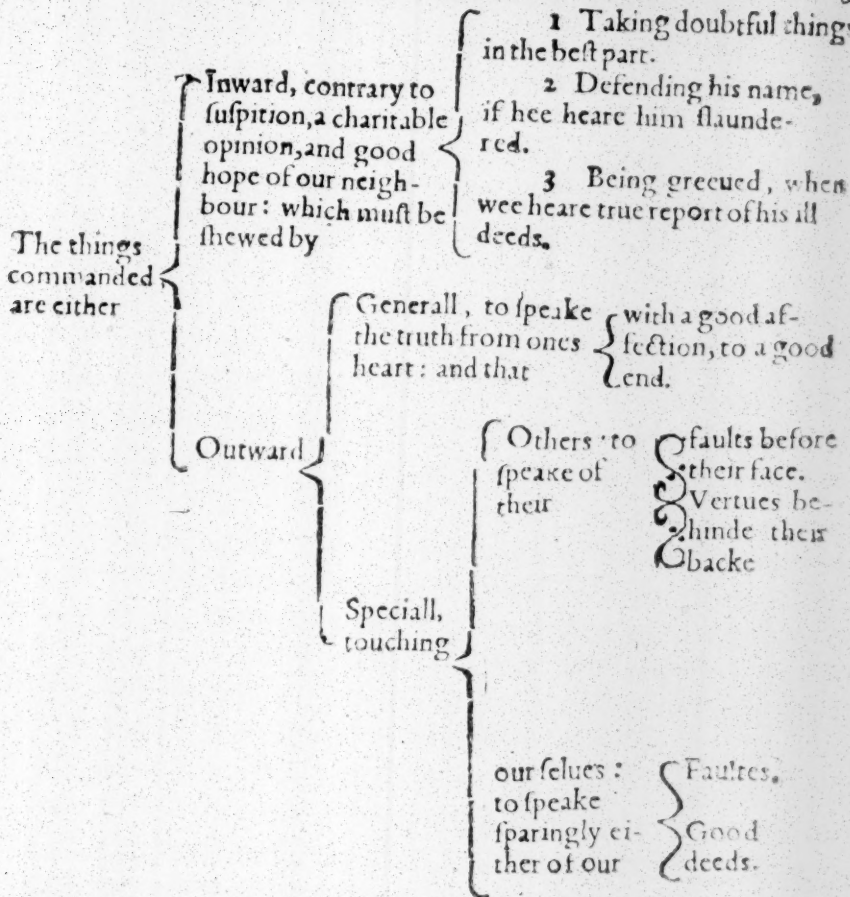
This serues to confute those, that when as they be in such vnsound Christians, and many infallible workes of true christianity haue appeared, and do now appeare in them; yet if the diuell either do himselfe, or else moue some wicked sinner to roare in their eares that they be hypocrites, and that they haue no truth in them, but haue done all in shew, and to be seene of men; straight way they are ready to ioyne hands with *Satan*, and vse their owne strength against their owne soule, and will seeke him reasons to confirme the diuels false flaundersous imputations, and to weaken their owne faith, and bring much needlesse trouble, and many gripings vpon their soules, which if they had withstood these lyes they might haue escaped. Nay (say they) surely it is as they say, wretch that I am, God hath met with me now, they should not haue had power to say so, had it not been so, I am false, all that I haue done is in vaine, it was but glosing and dissembling.



And why so? Is not the diuell a liar? and will you so lightly giue him credit, and that at the first? But this is not well. For as one should not yeeld to the vniust and false prayſes of another; so neither must he condemne himselfe vpon so slender a-ground as the diuels, or diuellish mens words: Nay, one must not so wrongfully robbe God of his praise, and himselfe of his comfort. And as the former persons were so easily seduced in matter of their commendation, because they seldome or neuer looke ouer their finnes; so these are so quickly put in doubt of their vprightnesse, because they do not vse to marke what good workes they do, and consider what graces God hath bestowed vpon them. For if men would not be alwaies looking and searching into their infirmities, but sometimes lift vp their eyes to the mercies of God, to that strength which he hath giuen against sinne, and power to do some good things, and as diligēt a rehearſall of Gods benefits, as of their afflictions and miseries, they would not be so soone driuen from their hope, and put out of comfort. The diuels flanders would not daunt them so much, but they would take faster hold of Gods mercy. Thus much for the breach of this Commandement in things forbidden.

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First, for the inward dutie, here euery man is bounde to haue a charitable opinion and good conceit of his neighbour, with a desire of his good name and credit. This louing perswasion of the heart, is contrary to the former suspecting and misdeeming. For, as suspicion allowed, makes one lye open to all the sinnes that follow it, both in seeking and receiuing ill reports: So this being obserued, that our hearts bee well seasoned, with this charitable opinion, and desire of our brothers credit, we are sure, neither our selues to become slanderers, nor to be tainted by receiuing the venome of false slanders from other mens moudies. Therefore to mound our selues a

gainst other breaches of this Commandment, First, get our hearts to give our neighbours that allowance, which wisdom and charity will afford them. Now, whether one have this maine and principle vertue of this commandment, or no, it must be tryed: and euery one may know his own heart by these three rules.

First, try  
our affections  
towards our  
neighbours  
good nature.

First, in doubtful things, where the matter is not plaine, alwayes take things in the best part. If any sense can be found better then other, let that be hid. If matters be not too evidently ill, it waits a heart that is charitably disposed to his neighbors credit, will seeke the best interpretation, and as neere as he can, make the best of euery thing.

Rom. 12

But if one construe things in the worst sense, and wrest euery thing to some euill meaning and intent, this manifesteth plainly that malice lurks in his heart, and that he neither desires the estimation of his neighbour, nor earns any good persuasion of him in his heart. Therefore *Paul* lets them downe in the midst of many other grosse sinners, *which take all things in the worse part*, because this is a plaine prooffe and testimony of a heart poisoned with the gall of vnecharitable suspicion. Let this be the first tryall then; When things be vncertaine, and will beare two constructions, take them after the most favourable manner you can.

Secondly, a louing heart & good affection to another mans credit, will shew it selfe in the tong, by defending him, & taking his part, if we heare any slanders spoken against him. For silence is a betraying of his innocency. And therefore if another in hatred will shew his malice in speaking lyes in his disgrace, then we must in loue open our mouth, shew our good will by rebting the truth in his defence. Thus *Jonathan* knowing *David* to be a vertuous and worthy man, and that all those things were altogether false, that *Saul* imagined concerning him & that the king was misinformed, & misleed by pick-thanks: he wil not (though it was to his father, and that with danger of his life) hold his tongue, but discharge a good conscience, and declare the innocency of an innocent, against all that wil come to slander him. Therefore this serues to confute those that will beare men



in hand, that they beare a very good minde, and a great good wil to professours and Christians, that be the seruants of God: but you shall neuer heare a word come from them to defende them, though they be in a place where they may be rayled on, and vniustly accused. They thinke they haue quit themselves well, if they can say thus: I haue been in such a place, and there were such a company of wicked persons, that rayled at professours, and vilified them with al the indignity they could, and spared not to speake intollerable lyes against such, and such honest men: And what did you all this while? Why surely, I was sorry, but I could not helpe it: I did not ioyne with them, but I euen held my tongue, and let them goe on, and spake neuer a worde. Did you say nothing? You may say that with shame enough, What did you there then? But there were more noble and more learned, and men that had more authority then I at the same time; and what reason had I to speake before them? They should haue spoken in the defence of those that were abused. Should they? and did they not? And why did not you then? Suppose your selfe had been the party slandered, what would you then haue done? What? Why I had good reason to speake in mine owne cause; and to stand for my selfe. Who woulde stand by, as though hee were tong-tyed, and heare his credit trodden vnder foote, and speake neuer a word in his owne defence? And haue you so quickly forgotten that rule and principle of nature, To loue your neighbour as your selfe, to do to him as you would bee done by? Could you haue found wordes to haue spoken for your selfe, and are you dumb for another, whose innocency and worth was as great as your owne? VWhere is your loue, and good will? What minde beare you to his good name? Here now one must needs confesse in his heart, that he wanted that good affection to his neighbours reputation, that he should haue had. For, if the disgrace of our neighbour, would hinder him from doing that good, that he might otherwise performe in his calling, and so darken Gods graces that are in him, and diminish the fruite that might proceed of them, a man is bound in such a case to stand as earnestly and as stily for his neighbour,

stiffely for his neighbour, as for himselfe. Thus we may try our heart by the second rule, if we find our tongue ready to maintaine our brothers name against back-biters, and to iustifie his innocency against false accusers.

3

Thirdly, wee shall easily discern what affection wee beare to our brothers credit, by our grieffe, and sorrow which wee conceiue, when wee heare a true report made of any fault or sinne, that hath indeede blotted him, and ruined his good account. If we bee grieved and sorrowfull for his faultes, whereby hee hath deserued discredit, and diminished his reputation; then it is sure that we are well affected to him, and had that good desire that is heere commaunded.

Ezra, 9.

Thus *Ezra* shewed how deare the names of Gods people were vnto him. For, he hauing heard of that foule & reproachfull sinne, that they had taken strange wiues, and mingled the holy seede with the profane; he wept and mourned, and hangd downe his head, and confessed that he was ashamed, and could not lift vp his face towards heauen. But what had hee done? Hee was cleare. One would haue thought hee had no cause to be ashamed. He had not offended in this point. A natural man would rather haue sayd, You be a company of naughty persons: What? are you not ashamed thus to forget God, and to go cleane contrary to his Commandement in this sort? and so haue fallen to rating and reuiling them. But hee was not of that minde. He loued his neighbours name better then so: And therefore he pittied them, and was carefull to heale their fault, as he would haue been dealt withall in the like case himselfe.

So that, if we haue pittie and compassion of our neighbours faults, and pray for him, and admonish him, and vse all meanes to bring him to repētaunce we loue our neighbours credit. And he that can thus conuert his brother from going astray, hath done the part of a good man, and louing friend. For he hath healed the soule, and cleared the name, and couered a multitude of sins. And thus much for this inward duty, & the three notes and tryals of it.

Now

Now followes the outward duties, which are either generall, or speciall. And first for the generall. That is, to speake the truth from ones heart, as *Dauid* in the 15. *Psalme*. Not to speake the truth alone, but also from our heart: neither after a flattering and dissembling maner, nor after a rayling and reproachfull maner. Not for hope or feare, or by compulsion, but hartily to speake iust as the cause is, without seruing our selues. This is one special commendation of Christ; that no guile was found in his mouth. But yet these two rules must bee kept in speaking the truth. First, that we speake with a good affection. For, if one speake the truth in wrath and passion, in a distempered mind; the words indeed are not sinfull, but the maner is wicked, and he breakes this commaundement. Many will haue a care to vtter nothing but that which they can iustifie, and proue to be true. But their affection is altogether disordered. For in a reuengefull mind, to ease themselves, whatsoeuer euill they know by a man, out it shall goe, without any regard of edifying others, or conuerting the person. For being in a rage, they care not how farre they discredite their neighbour. Now this rude and vngodly powring out of the truth, is sinne against our neighbours name, as well as to lye and backe-bite. So that alwayes truth must bee bounded with a louing heart, and with a quiet and well tempered minde, If one speake vnseasonably to hurt his neighbour, he offends in deliuering the truth. The second rule, That one must look his end be good, that one do aime at Gods glory, and the edification of men. For, so the Apostle saith, *Colos, 4, Whatsoeuer you do, let all be done to the glory of God*. If one be about to speake any thng, let him first looke what glory he may bring to God by speaking it. Secondly, see what profit may redound either to those to whom we speake, or to the party of whom. Else neuer speake of other mens faults, or of any other thing; but when we can say, this profit will come, either to giue warning to others, that they may take heede, or that our selues may learne more to hate the sinne, or that the partie of whome the speech is, may be brought to a sight & reformation of his fault, If wee can see no good that will arise by our speech, it is sure,



it was sinne, & at the least an idle word. So that we must speake the truth from our hart, with a good affection, and in good discretion, that God may haue his due prayse, and man his due edification. Thus much for the generall dutie.

Rules to be  
observed in  
speaking of o-  
thers.

Now the speciall concerneth either others or our selues. In speaking of others, these rules must be obserued; In praying, to speake in others commendation, rather in absence, then when they be present. Because, if one commend them to their faces, though their testimonie be true: yet it may seeme more to fauour of flattery, then of liking of the graces that are in them: and besides, through our infirmitie, it is not without daunger of making them proud and conceited. But in their absence to speake the truth as much as we can, to the prayse of Gods gifts in his children, that so we may win more credit to their graces, and they may be able to doe more good with them: and thus (as time and place, and our calling requireth) it is our duty to giue true and due commendations to Gods seruants. But for reproofe, and speaking of other mens faultes (all circumstances considered) let it be before their faces. The fittest time and season of commending, for the most part, is in absence: but of reprehending, when either the party alone is present, or he is one that is present, or at least the thing may be brought to him whom it concerneth. For so the Holy Ghost commands. *Hate not thy neighbour, but tell him plainly of his fault.* Tell it not another, but be as plaine and as round with him as you can, so that it be with good tearmes, and with due regard of betters & superiors. This is contrary to many, that neuer speake so much to magnifie others good parts, as when the parties themselves are within the hearing; and neuer so much of their faults and frailties, as when they are farthest off, that are faulty. This shews, that the one comes from a fawning disposition, to curry fauour, rather then in acknowledgment of Gods graces; and the other rather from malice, and reuenge, then from loue and desire of the parties good. For modesty forbids vs to make a rehearfall of ones good things, before his face, vnlesse it be (when he is dejected, and too much depressed) to raise him vp. And this wee must obserue in speaking concerning others.

Leu. 19, 17.

Now

Now concerning our selues, this must be kept, that we speake as sparingly, as may be. First, of our infirmities, least it giue a suspicion of pride, and hypocrisie, or else disgrace vs so much that we be able to do lesse good, then we might otherwise performe. Also the same rule is to be kept in speaking of our vertues; for feare least at last we should grow to waxe proud in our imagination, or at least giue others occasion to iudge vs arrogant or vaine-glorious. Now these things no man in the world is able perfectly to fulfil. For almost in euery branch we are ready to offend continually.

But the vse that we must make, is, first, to see our wants, then to confesse and acknowledge them in humility before God; and lastly to pray for assistance, and to beseech God, that as he hath giuen vs this holy law, so he will giue vs an holy heart, that we may keep it, and yeeld obedience vnto it, in some measure of vprightnesse. And thus much for the first five commandements of the second table, which concerne all outward actions, and all inward thoughts, with consent. Now followeth the tenth, and last Commandement.



*The tenth Commandement.*

*Thou shalt not couet thy neighbours house neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his ox, nor his asse, nor any thing that is thy neighbours.*



His last Commaundement forbids the least thoughts, and motions of the heart against our neighbour, though there be neither consent nor yeelding of the will. And requires such a contentednesse with our estate, as that we neuer haue the smallest motion tending to the hurt of our neighbour in any sort. Yea, that we haue such a  
love

loue of our neighbour, as neuer to thinke of him or any thing belonging to him, but with desire of his good euery way. To couet, in this place signifies to haue a motion of the heart, without any settled consent of will.

Rom. 7. 7

From this then, that God here forbids coueting, we learne that the first motion & inclination of the hart to any sin (though a man neuer yeeld to it, or plot or cast about how to bring it to passe, is a sin. And the reasons are plaine; first, because God hath forbidden it. As *Paul* saith, he had not knowne lust to be a sin, but that the law saith, *Thou shalt not lust*. He knew, and many heathen men, that neuer heard of Gods law, did confesse, that the inward thoughts, ioyned with consent and full purpose, to do them, if occasion serued, were sinnes. But for those motions that did but (as it were) passe through the heart, and staid not there, and had no place of abode yeelded to them, but were shut out so soone as they entred in, he could neuer haue been perswaded that these were faults, and prouoked Gods wrath: but that he knew and beleeued that the law of God condemned them. Secondly, if one examine these by that generall rule, Doe as you would be done by; he shall see that they agree not with it. For, no man would be willing to haue another man conceiue the least flying conceit or thought that might hurt him, though he neuer went about to put it in practise: and therefore also he must be driuen to confesse that it is a sin in him to haue such thoughts towards another. Thirdly, if we consider the causes, it will appeare how ill they bee. They are fruites of originall sinne, and proceed from naturall corruption; now, who can draw a cleane thing out of that which is vncleane? there is not one. Who can pull good fruit from off a bad tree? Being then effects of our naturall pollution that we receiued from *Adam* (for if wee had continued in innocency, wee should haue beene perfect without any such motion of the inward heart) they are naught. For whatsoever comes from sinne, is sinne. Lastly, if the fruites hereof be marked, they shall appeare to be euill. Saint *Iames*, 1, 14. sets downe the effects of these euill thoughts and motions. *Euery Man* (saith hee) *is tempted, when hee is drawne away by his owne concupiscence*

Ioh. 14. 6



*piscence and is inticed.* Thus he shewes, that let one make as little account of these thoughts as hee please, and thinke them small matters; yet the worke that they doe is not small. For they drawe away the heart from the presence of God. And they intangle the minde with desire of vaine and hurtfull things. And when wee are haled away from holy meditations of God, to hearken to the motions of lust, then quickly wee yeelde inwarde consent, and so fall to outward practise of actual sinne.

Which, if it be not stayed and healed in time by repentance; as it iustly deserueth, it bringeth euerlasting death. So that, these first lusts are like a little sparke of fire, lighting vpon tinder or towe, which if they be not quickly quenched, will grow to a great flame: So is the daunger great that comes from euery one of these, that we so little regard. For there is not the least of them, but it hardens the heart, and withdrawes it from God, and makes it more vnfit to pray or heare, or doe any thing that is good, but more prone to be drawn to any euill. And therefore it is not slightly to be passed ouer. So that, because these lusts breake Gods comandement, & are against the law of charity, and come from an euill cause, and bring with them such euill effects, therefore the least imagination, arising in the heart, without any agreeing of the minde to put it in practise, is sin & deserues death.

The vse, that wee should make of this, is, our continuall Vse. 10. humiliation; for that, our nature, and the whole frame of our soule and body is such, as no minute almost goes ouer our head, but some euill and vaine motion or other, goes through our heart, and springeth out of the sinke and puddle of our flesh. Our nature is like a great firebrand, that, if it be neuer so little stirred, sends forth many sparkes on euery side. Therefore wee must learne in this regard to deny our selues, and humbly to fall downe before God, beseeching him to heale our corrupt nature, and to wash & cleane it more and more by his holy spirit. Then wee haue made one good vse of the law, when we are so touched with the sight of our finnes, as that we goe quite out of our selues. when the lawe hath so stoppt our  
mouth

Preferuatues  
againgt wicked  
liffe.

mouth, as that we can alleage nothing in our selues, wherefore we should not be damned, but relye and cast our selues onely on the mercies of God in the merites of Christ. Againe, this teacheth to vse all good meanes to keepe our heart from these ill motions, and hinder this firebrand from sparkling abroade. First, make a covenant with our eyes, to looke vpon nothing, and our eares to heare nothing, and all our senses to admit nothing into the heart, that may stir vp and prouoke the naughtinesse of it. Secondly, take downe the flesh often by fasting, prayer, and hearing, and such other spirituall exercises. For this is the cause, why our corruption growes so strong, because wee do not set our selues to resist it and fight againgt it. For, if wee would vse all good meanes that God hath appointed to kill & crucifie it, and beseech him to giue a blessing vpon the same, it would be an effectuall helpe to vs, and wee should preuaile more againgt it. Thirdly, let vs learne to set our mind on worke alwayes with some good meditation, and holy desires and thoughts. For mans heart is restlesse, like the watch of a clocke, while the poyses hang at it, which if it be not set aright, will go wrong: so while we liue, if we doe not by grace direct our hart towards God and man, corruption will drawe it to all disorder and confusion. Therefore it is, that many are so troubled with ill motions, and continuall boyling of ill thoughtes, because the heart is not busied and taken vp with some good thing. For, if grace cease working, corruption wil straight bee doing. Thus much for this point, that the first motiōs arising frō original sin, are to be condemned. For, if the consenting be euil, the conceiuing cannot be good: if the proceeding be wicked, the beginning is of the same nature.

*House*] The house is put in the first place, not because it is more deare and neerer then the wife; but because this iniury in desiring the house, extendeth it selfe to the husband, to the wife, to the children and seruants: yea, to the beastes also and cattell. Euery one hath a part in it. The hurt thereof is more generall, then of the rest: therefore it is placed in the first place. In that this breach is set in the first place, because it is hurtfull to more; we learne that those sinnes, which are iniurious to many

Sin the more  
hurtfull, the  
more damnable.

many men, are more hurtfull to ones selfe, and most hated of God. And for this cause, coueting other mens houses is set in the first ranke, and in the cheife place of it; as that which is most to be abhorred. So in *Esay*, the Lord pronounceth an especiall woe and curse against those that ioine house to house, that they may dwell alone in the land. And in *Iob*, he shewes the curse and vengeance of God is due vnto those, which are spoilers of houses. *Hee pull downe houses which he built not.* It were a foule fault for one to beginne well, and end ill, to build houses for the harbour, and helpe of mankind at the first, and after to destroy and pull downe those which he hath built. But when he findes things in good state, and there was roome enough for his neighbours to dwell by him, before he came; then for him to pull downe houses and to vnpeople the land, and waste the country, is a most horrible and indigne thing, such as for which God provided a condigne punishment. Therefore God wil cause his fierce wrath to raine vpon his meate, and make him vomit his sweete morsels, and the arrowes of his vengeance shall pearce him through. *Solomon* also shews what kind of people they be for the commonwealth. For they are ready to excuse themselves; That they deale with base fellowes, and meane companions, that must not bee compared with men of such worth as themselves are. Better a thousand such refuse persons should want (say they) then a gentleman of place and worship should bee without his delights, and plentifull maintenance for his degree. But they doe not onely oppresse hereby men of the lower sort, but also they strike daungerously at the prince, and at the whole land. For, (*Solomon* saith) that the strength and honour of a King consisteth in the multitude of people. They weaken the state of the prince, and the stay of the land, and by consequence are traytors, and in truth the most secret underminers of the whole state. These are most wicked persons, such as the Prophet speaks of, that desolation and destruction are in their pathes; and their footesteps (whereby you may trace them) is, wasting, spoiling, and ruinating the houses and livings of poore men.

*Esay. 5. 8.*

*Iob. 20. 12.*

*Iob. 20. 20. &c.*

*Pro. 14. 28.*

*Esay. 58. 7.*



This is to proclaime to all the world, that there is no feare of God before their eyes. Now the meanes wherby we may keep our selues from coueting, and much more from taking away ours neighbours house, are first to consider, that the house we haue already, is better far then we deserue. There is not any that dwels in so poore a cottage, but his habitation is better then his merits could purchase; yea though he were in a dungeons: For he hath deserued to be shut vp in hell. Then againe it doth not yet seeme good to God, to giue him a better, and therefore he should content himselfe with that he hath, and confesse that God is wiser, and knows what is good for him better than himselfe. Thirdly, consider the deceitfulnes of our owne harts: One thinks now that if he had a fairer house, he should be more at quiet. But may not this be a false perswasion? may not God crosse him with sicknesse and diseases, with shame and disgrace, with troubles and horreur of conscience? and then the walles will not comfort him; the rooffe and couering will not bring him any ease: It is not the dwelling that will bring quietnesse, nor the change of the house that can settle the heart. Vnlesse we change our couetousnesse and wickednesse, for contentednesse and goodnesse; wee shall haue great griefe and vexation, in the midst of our aboundance: but if our heart bee good and reformed, we shall liue quietly, and dye blessedly, in whatsoever house or place we liue or dye.

*Nor his wife.*

Wives ought  
to be dearely  
beloued of  
their husbands.

This is added as the next chiefe thing, in desiring whereof, our neighbour is grieuously wronged. So that hence we may gather, that the wife ought to be more deere to men then all their substance. So *Proverbs*, 19, 14. *House and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.* House and riches also are the gifts of God: but he meaneth, a good wife is a more speciall, immediate and excellent gift. As *Proverbs*, 31, 10. *A vertuous woman is more pretious then pearls.* And so it is written that *Adam* was not in his full happinesse, till God had giuen him *Eua*, who was bestowed on him, as the speciall

speciall outward comfort, and by whole louing society, hee might enioy the benefit of the rest. Men therefore must hence learne to make account of their wiues more then of any earthly thing besides. For she is flesh of his flesh, a part of him, and a member of his body: which cannot bee laid of a parent or child or brother, or any kindred. And shee may well be valued about the pearles. For no Jewels can doe that good that a good wife can and doth. For if hee hath griefe within, or businesse or troubles in his outward estate, other things be dumbe, & cannot helpe him: but she can refresh his soule with good counsell, ouersee his businesse in wisdom, helpe his body in and against sicknesse and infirmity, & encourage him in his calling, and be stay and succour to him in all things. Therefore also those bee most miserable and base minded men, that set their desire so much vpon the outward things of the world, that if their wife and their wealth were laid in the ballance together, they would sooner part with ten wiues one after another, then loose their filthy lucre and worldly commodity. They would thinke it an iniury in the wife, if shee should choose rather to haue her husband dye, then her wealth to be taken from her. And why then do they beare this vnnaturall affection towards her? Therefore men should pray God to giue them that heart and minde, that they may performe all due honour and beneuolence to their wiues. For if they loue not at home, they will lust abroad: and if she haue not her allowance, others shall haue more then their allowance. And it confutes those that make it so light to wrong another in his wife, which is an iniury of the greatest hurt, and an offence of most bitter griefe. Many that would be ashamed to steale ones horse, or pick his purse; yet thinke it no great thing to abuse the wife, which of all other robberies is the worst. Other good are, to a good husband, but as dust and chaffe in comparison of her. And it would more grieue him, & be a greater indignity to haue her defiled, then to see all his substance spoiled and consumed. Wiues also must learne so faithfully to carry themselves, that they may bee worthy this place and estimation. For, howsoeuer her ill dealing must not free him from his duty; yet she shall be so much  
the

Servants more  
to be accounted  
of then riches.

Exod. 22.1.

Iob. 31.15.

Gal. 3.28.

the more faulty & worthy of punishment, if being appointed for so great an helpe, and receiving from him so great loue, she be rather a discomfort and hindrance, then an helpe and comfort vnto him. Now it followeth; *Nor his man seruant, nor his maid seruant.* In the next place God sets down the seruants before the cattle or any other wealth. Whence we learne that a man ought to make more account of his seruants then of any other goods; because God alwayes makes more reckoning of man kind then of other creatures, and we must esteeme things as God values them. Now in the old lawe, those that should steale any other thing, were not to suffer death for it, but to restore foure fold. But he that should steale men, (as then some wicked men would, because they could sell them for slaues to their great aduantage) he was to dye for it. So that we see God preferres a seruant before a beast, therefore also our iudgment & estimation ought to be conformable vnto his. So *Iob* saith: that he would heare his seruant, and giues withall a singular reason for the same; He that made me in the wombe, did he not make him? so that both were made in the wombe, both had one nature, one Creator and Redcemer. In all these former respects there is no difference of bond or free. But there is an equality between the seruant and the Master. The seruant, if he be an elect, and holy, hath as much right in the blood of Christ, and shall haue as good a part of the glory of Christ in heauen as the Master:

And therefore he is much more excellent, and to be set far aboue all other goods. Likewise they are the most profitable goods, and in that regard, to be more highly esteemed. For if one had neuer so many cattle, and no seruants to look to them, they would bring him much trouble and little gaine. If one had in his possession neuer so much land, and none to manure and husband it orderly, it would yeeld him no commodity. Therefore masters must learne to haue a great care of them, and set more by them then by the beasts, and not to be iniurious vnto them, though they seeme neuer so base. For, the most contemptible seruant in the world is of more worth by nature, then the most excellent brut beast. And the most abiect handmaide is  
more



## *The Catechisme.*

*What are the parts of the Law?*

(f) The first and the second Table.

*What Commandements are in the first table?*

The first foure, (g) which containe our duties towards God.

*What is common to these foure?*

That euery one of them hath his seuerall reason annexed, which in the first Commandement goeth before, and in the other three it commeth after.

*What is the first Commandement?*

I am the Lord thy God which brought thee out of the land of Egypt. &c.

*What is the summe of this Commandement?*

The inward worship of God.

*What is the second Commandement?*

Thou shalt not make to thy selfe any grauen image, &c.

*What is the summe of this Commandement?*

The outward worship of God, not according to the tradition of men, but according to the will of God revealed in the scripture.

*What is the third Commandement*

Thou shalt not take the name of the Lord thy God in vaine.

*What is the summe of this Commandement?*

A binding of the tongue to the good abearing to titles, workes and actions of God.

*What is the fourth Commandement?*

Remember the Sabbath day to sanctifie it.

*What is the summe of this commandement?*

The time wherein this should be performed, to set our selues apart to Gods worship.

*So much of the first Table.*

**VV** *What are the Commandements of the second table?*

Sixe, containing our duties towards our Neighbour.

G g

*What*

f Exo, 4, 31. 28.

29

Deut, 10, 1, 2.

g Exod, 20 1, 2

3, &c.

Deu, 5, 4. 6. &c.

## *The Catechisme.*

*What is the summe of the Commandements of the second table?*

Whatsoever you would that men should do to you, do you to them.

*What is generall to the Commandements of the second table?*

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broke towards one of the household of faith, (a) rather then towards a neighbour simply?

*1. Cor. 16. 8.  
10. 32.  
Gal. 6. 10.*

*What is the first of them, being the first in order?*

Honour thy father and mother, &c.

*What is the summe of it?*

All especial duties to our neighbour, in respect of his & our calling.

*What is the first Commandement?*

Thou shalt not murder.

*What is the summe of it?*

All generall duties to our neighbour in respect of his person.

*What is the seventh Commandement?*

Thou shalt not commit adultery.

*What is the summe of it?*

All generall duties to man in respect of chastitie.

*What is the eighth Commandement?*

Thou shalt not steale.

*What is the summe of it?*

All generall duties to man in respect of his goods.

*What is the ninth Commandement?*

Thou shalt not beare false witness, &c.

*What is the summe of it?*

All generall duties to man in respect of his good name.

*What is the tenth Commandement?*

Thou shalt not couet thy neighbours house, &c.

*What is the summe of it?*

That we keep our hart pure from all euill, not thoughts onely

## The Catechisme.

onely, but euen from all pronenesse of sinning against our neighbour.

*What forbiddeth this Commandement, that was not forbidden in the former?*

The former do condemne only euill thoughts, with consent: which are here condemned before and without consent.

### Hitherto of the Covenant of workes.

*What is to be considered in the Covenant of grace?*

First (a) Christ, and then the (b) meanes of applying Christ vnto vs.

*What things haue we to consider in Christ?*

- 1 { His Person. (c)  
2 { His Office, (d)

*What is his person?*

Christ, both { God, and  
                  { Man (e)

*What haue we to consider in his person?*

His 2. Natures: { His God-head, and  
                      { his Man-head, which subsisteth and  
                      { hath it being in the God-head.

*Being God before all worlds, how became he man?*

Hee was (f) conceiued in time by the Holy Ghost, & borne of the Virgine Mary.

*Are these his natures separated?*

No uerely: (g) they are inseparably vnited in person, & yet distinguished in substance, properties, and actions.

### So much of the person of Christ.

*What is the office of Christ?*

To be (h) a mediator betwixt God and man.

*What are the parts of his mediation?*

His (i) Priest-hood, and his kingdome.

*How doth he fulfill his Priest-hood?*

Gg 2

a Acts 10. 43.  
3. 24.

Rom. 1. 34.

b 2. Cor. 5. 10.

Mat. 6. 33.

c Iohn. 1. 14. 30.  
33.

d Esay. 61. 1. 2.

Luke. 4. 18.

e Rom. 13. 8. 9.

1. Tim. 3. 16.

f Mat. 1. 20.

Luk. 1. 31. 32.

g 2. Cor. 13. 4.

1. Pet. 3. 18

1. Cor. 15. 27.

28.

h 1. Tim. 2.

i Heb. 9. 15.

k Psal. 110. 2. 3. 4

Heb. 7. 2. 3

Act. 3. 22.

In



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a Iſay, 61, 2, 3, 4

Pla, 2, 6, 7

Dan, 9, 24

1 Phc, 2, 14, 15, 16

b Mat, 13, 8,

9, 10, 27, 5.

c Mat, 10, 40.

Luke, 10, 16,

d Heb, 1, 1.

1 Pet, 1, 11, 12,

1, Pet, 3, 18, 19,

2 Pet, 1, 19, 20, 21

Ep, 4, 8, 11, 12, 13,

Hole, 4, 6,

Mat, 2, 6, 17,

e Ph, 2, 5, 6, 7, 8

1 Pet, 2, 24,

f Iſay, 5, 3.

Mat, 26, 27,

g Pla, 40, 7.

8, gal, 4, 4, 5.

Rom, 8, 3, 4.

1 Aq, 2, 31, 36,

1 Heb, 9, 24, 25,

1 I Ioh, 3, 2, 5, 16

2 Iuk, 1, 6,

89.

Heb, 7, 24, 25,

5 Rem, 8, 34,

1 Pet, 2, 5.

Exod, 29, 33.

In (a) opening his fathers will and working the merit of our redemption.

*How doth he open his fathers will?*

In teaching vs the whole will of God, both in his (b) owne person, when he was vpon the earth, & by the (c) Ministers, from the (d) beginning of the World to the end thereof.

*How hath he wrought the merit of our redemption?*

Partly by that, which he did in his base estate, partly by that he did and doth in his glory.

*Wherin consisteth that which was done in his base estate?*

In his conecption, birth, life, pouerty, hunger, thirst, wearinesse, and other humilations euen vnto death.

*What ariseth of this?*

His whole (e) obedience which consisteth partly in suffering, partly in fulfilling.

*What was his suffering?*

That both in body and soule he (f) suffered whatsoeuer we should haue drunk, the full cup of Gods wrath filled vnto him for our sakes; whereby he hath taken away our sinnes.

*What was his fulfilling?*

Doing the (g) whole lawe, whereby he purchased a righteousnesse for vs.

*What are his actions in glory?*

His (h) resurrection, his ascension, & sitting at the right hand of God his (i) Father, whereby he fulfilled his Priest-hood and made himselfe a way for his kingdom.

*What are the effects of all these actions towards vs?*

They are two: { (a) Redemption,  
(b) Intercession,

*What is redemption?*

## The Catechisme.

A(c) deliuerance of vs from sinne and the punishment thereof, & a restoring to a better life then euer *Adam* had. c Rom, 5, 15, 16, 17, 1, Cor, 15, 4, 5,

*What are the parts of redemption?*

d Reconciliation and e Sanctification.

*What is reconciliation?*

That whereby the wrath of God is taken from vs, and we restored to his fauour.

*Wherein doth it consist?*

In remission of sins, and imputation of righteousness.

*What is remission of sinnes?*

The(f) abolishing and taking away all our sins by his death.

*What is the imputation of righteousness?*

The(g) reckoning of Christs righteousness vnto vs and the taking it for ours.

*What is sanctification?*

{ A freedome within vs b from the bondage of Satan, & restitution of vs to a godly life.

*What are the partes of it?*

Mortification and quickening.

*What is Mortification?*

The restraining and subduing of our natural corruption and refraining from all euill.

*What is quickening?*

A renewing of vs to newnesse of life, whereby we delight in doing good.

*So much of Redemption*

*What is Intercession?*

It is that m worke whereby Christ sitting at the right hand of God his father taketh away all the pollution that cleaueth to our good workes : which dependeth vpon the merit of his passion.

*Hitherto of the priesthood of Christ.*

*What is the Kingdome?*

That n whereby his priesthood is made effectuell vnto

d 1, Cor, 1, 30, & 8, 11.

1, Ioh, 5, 6,

e Dan, 9, 24

25, 26, 27,

Aet, 13, 38, 39,

Rom, 4, 25,

f Col, 2, 13,

1, Ioh, 1, 7, 9,

Heb, 9, 28, &

10, 2, & 2, 14, 15

g Col, 1, 22,

Rom, 5, 18, 19,

h Ro, 6, 12, 3, 4,

1, Cor, 1, 30,

i Eph, 4, 22, 23,

24,

Col 3, 8, 10.

k Rom 6, 3, 4,

Col, 3, 5,

l Rom, 6, 4,

Col, 3, 10, 12,

Exod, 29, 38,

m Rom, 8, 34

1, Pet, 2, 5,

Exod 29, 38,

n Luk 1, 32, 33

Lzek, 34, 34,

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to vs, yea, without the which, all his actions of his priesthood are to vs void and fruitlesse.

*What haue we to consider in his kingdome?*

61. Cor. 15. 25 First, the gouernment of his church in this (o) world,  
26. 27, 28, Secondly, his iudgement in the world to come, from  
Mat. 25. 24. which all the meanes of applying and making effectuell  
31. 33, 4. 5. vnto vs Christ and all his benefits do come.

*Wherein consisteth his gouernment in this world?*

p1. Theſ. 5. 19. In (p) things and in persons.

20. *What are the things?*

Acts. 10. 44. Partly inward and partly outward.

*What are the inward*

q. Gal. 3. 2. 3. The (g) spirit of God which is giuen by the outward.

i. Tim. 3. 14.

*What doth the spirit of God worke in the godly?*

r Eph. 2. 8. Faith, whereby I take hold of Christ with al his benefits.

*What is faith?*

f Acts. 16. 31.

Gal. 2. 20.

8. 3. 26.

Iohn. 6. 35.

r Rom. 5. 2. 3.

8. 13. 2. 4.

Eph. 2. 6.

Col. 2. 1. 2. 3.

A (f) perswasion of the fauour of God toward me in Iesus Christ.

*How do you know that you haue true faith?*

By (r) reconciliation and sanctification, which haue been already declared.

*So much of the Inward.*

*What are the outward things, whereby the spirit is giuen?*

They are either those which God giueth vs, or which we hauing receiued from God giue vnto him againe.

*What are the things which God giueth vnto vs?*

The word of grace before named, and the dependants thereof.

*What is the word of grace?*

v Mark. 9. 24.

A. 2. 16. 31. 32.

33.

Rom. 3. 28.

x Mat. 18. 15.

2. Cor. 5.

Beleeue in Christ, and thou shalt be saued: the which alone bestoweth the spirit of adoption

*What are the dependants of the word?*

The Sacraments, 1. Cor. 10. 1. 2. 3. 4. (x) and the censures.

*What is a Sacrament?*

A more finall, effectuell and sensible instrument then the



## *The Catechisme.*

the word alone : whereby Christ with all his benefits is offered to all in the church, and receiued onely of the faithfull.

*How many Sacraments are there?*

Two: Baptisme, 1. Cor. 10. 1. 2. 3. & 12. 13. and the Lords supper.

*What is Baptisme?*

A (b) seale of our entrance into Christianity.

*What is the Lords supper?*

A (c) seale of our growth & continuance in Christianity.

a Rom 4 11,  
Gen, 17 11, 12.  
Mat, 26, 26.  
& 28 19.  
b Mat, 28, 19,  
Acts, 8, 27.  
c Mat, 26 26,  
1 Cor, 11, 23,

*So much of the Sacraments*

*What are the censures?*

They are iudgments giuen for ratification of the word and sacraments abused.

*of how many sorts are they?*

Two, (d) corrections and (e) punishments.

*What are corrections?*

They are either in word or in deede.

*What are they in word?*

They are chidings or rebukes of the church for sin, and they are either (f) priuate by one first, and then by two or three at the most, (whereof, he that first admonisheth must be one) or (g) publike by the whole church.

*What are they in deede?*

The (h) suspension from the Sacraments, or (i) excommunication from all the benefits and society of the church.

*What are the punishments?*

An euerlasting curse, called (k) *Anathema Maranatha*, pronounced against the wicked, vpon the sinne against the holy ghost.

*Some of the outward things that God giueth vs,*

*What are the outward that we haue receiued giue to God againe?*

They are vowes and prayers.

*What is a vow?*

d Mat, 18,  
15, 16,  
1, Cor, 5,  
e 1, Cor, 16, 22,  
Iude, 14,  
2, Tim, 4 14,  
f Mat, 18, 15, 16,  
Leuit, 18, 17,  
g 1, Tim, 5, 20,  
Mat, 18, 17,  
h Rom, 12, 14, 15  
Exod, 33, 6,  
i Mat, 18, 17,  
1, Tim, 1, 20,  
1, Cor, 16, 22,  
k Psal, 50 14, 15  
Eccles, 14, 5,  
Pla, 66, 13, 14,

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A solemne promise to God of some lawful thing that is in our power for the confirmation of our faith and testifying our vnthankfulnesse to God.

*What is prayer?*

It is a calling vpon God in the name of Christ, for the more ample and full fruition of the good things wee haue need of.

*What is annexed to prayer?*

An holy fast or feasting.

*What is an holy fast?*

k Luk, 23. 54.  
1 Leuit, 23. 27.  
28. 29.  
Ioel 2. 12.  
m Mark, 16. 2  
Luk, 24. 1. It is (after preparation, *(k)* common to all holy rests) an abstinence, from the *(l)* morning of the day of the fast vnto the *(m)* morning of the day following, from all earthly comforts so farre as necessity and comelinesse will permit; to the end that our selues being humbled and cast down, we may more seruently call on God, either for the obtayning of some singular benefit, or to auoid some speciall punishment.

*It seemeth you make it unlawfull for those that fast, to eat any thing during their fasting.*

Not so, if for helpe of weakenesse the taking of meate be moderately and sparingly vsed.

*What is an holy feast?*

o Zach, 8. 19  
Heit. 9. 17. 18  
20. 21. 22. 30  
31.  
o Marth, 6. 9.  
Luk, 11. 2. A *(u)* solemne thanksgiuing for some notable benefit obtained of God: specially when we haue obtained it, by a fast before.

*Are we limited and bound in certaine, how and wherein to pray?*

Not alwaies: but we haue a perfect patterne of prayer of all kindes, in the Lords prayer,

*What be the parts of Two* { The preface,  
*the Lords prayer?* { The prayer it selfe.

*What is the Preface?*

Our father which art in heauen.

*What are we taught in the preface?*

To come to God as to a father with boldnesse, and yet with

more to be regarded, then the best golde or richest treasure. Therefore this serues to confute the crueltie and couetousnesse of such, as do shew more loue and good vsage to the beast, then to men made after Gods image, and committed to their charge. For when, their cattell take paines, they prouide them foode and dressing: and if they be sicke and diseased, they seeke all meanes, to haue them cured and recovered. But let their seruants rise vp early, and goe to bed late, and trauell fore all day: yet little or no regard is had, either of their diet or warmth, or other comfortable refreshing. And though they be sicke, and weake in their house, and lye heard by them, they will not so much as goe to them, with any care or diligence, but rather make a spoile of them, in demanding them of their wages. This is a beastly and sauage crueltie, and in truth God punishes them for it accordingly. For either he plagues them with vnfaithfull seruants, or else makes them so odious, as no seruants will abide with them, but the whole toyle lyeth vpon themselves. And indeed sith they prize beasts above men, and beare a greater affection to their goods, then to the image of God in man; it is most iust, that their beasts and goods shoulde be turned into a burden and vexation vnto them. And this may be also for the instruction of seruants: That forasmuch as God doth preferre them before al other goods, therefore they should so behaue themselves, as they may answere to their place. For where God giues more wages, he doth require more worke, or else he will lay on more punishment. And therefore it serues vtterly to condemne such as be idle and wicked, that if ye looke into them, you can see them good for nothing, but giuen to swaggering, swelling, and disguyfing themselves in their apparell and behauiour, fill the house full of sinne, and pollute it with vnchastitie, and all manner of disorder. It is iust, they should be lesse made of, then the beasts; because they make themselves worse then beasts. For the Oxe, the Asse, and horse do till the ground, and carrie burdens, and so returne some commoditie to their masters. But those that will neither doe nor learne any good, but set themselves in all their behauiour to crosse God his word and seruants, are more base,



and vnprofitable then the earth it selfe, and not worthy so much regard as the Oxe, or Ass, vnlesse they amend their euill course, and frame themselues to bee more profitable by some honest labour.

*Nor any thing that is his.*

**H**Auing before touched the matters of greatest waight in their kinde, and vnder them comprehended the rest, now he generally teacheth things of lesse worth; and chargeth vs generally and precisely, that we must not conuert anie thing belonging to our neighbour.

So that, we must obserue hence, that the least motion after the least thing of our neighbours, is sinne. Men will (it may be) yeeld that the coueting of our neighbours house, wife, or seruant, is naught, euill, and vniust; for these be matters of some moment. But for a little corne, a little grasse, an apple, a point, &c. these they say bee trifles, not to bee stode vpon. Nay, there is nothing so small, but it is some thing. And being comprehended vnder the word (any thing) must not bee coueted. Therefore God to meete with these obiectors, as in the fourth commandement, so here hath branched it out, in so many particulars, & and at length comprehended all other things, not expressly named in a generall tearme, that men might haue no shift or euasion, but might be compelled to confesse that all coueting as well in small matters, as in greate, is sinne before him, and therefore makes vs subiect to his wrath and malediction.

This reprocueth those, that for waightie matters of some value, will holde their hands at least: but for small thinges, that they thinke a man may well spare, they giue libertie, not to their hearts onely, but also to their hands. And then they say, Oh this is nothing, I pray God wee may neuer doe worse, but it is not well, that one dooth so ill. For though hee doe no worse, yet if hee doe this still, it will bring him vnder the curse, and will certainly in time drawe him to greater matters.

ters. For if a small sparke be suffered to lyelong in the thatch, it may easily set the whole house on fire. And he that will disobey God for a little, wil disobey him more for a great deale. And he that is bold to corrupt his consciēce for a pēny, will be more venturous for a pound. And though the matter be small, wherein one offends, yet it is not a small matter to offend God. It is a small thing, but yet it is something, and God will not allow it in any thing. He can spare it, But God will not spare thee, if thou take it with sin, against his law.

Therefore the vse that we must make, is to beseech God to giue vs a contented heart, and so to like of our owne state, as that we may couet nothing that belongs not vnto vs. Which grace wee shall obtaine, if wee get a firme and true Faith in Gods promises and providence. For if one be stedfastly perswaded that God hath appointed him this house, this Wife, this seruant, then he will bee content therewith. For wee must needs yeeld, that GODS wayes bee better then ours, that his decree is most iust in it selfe, and also best for vs, if wee be his.

The meanes  
to get contented  
rednesse.

Also one must haue faith in Gods promises. For when one sees no helpe for him in anie, but in himselfe, and is not resolved that God will prouide for him, and will see that hee shall lacke nothing: then originall sinne will lay about it, and seeke to prouide for it it selfe, and ouerflow with idle and ill wishes, and desires. But if we cast our selues on the promises of God, who hath giuen vs his faithfull Word, that hee shall want no good thing, that feares him, and that he will bee a Sunne and a shield vnto the righteous man; this will breede such contentment in the soule, and such a comfortable resting on GODS prouision, as that wee shall not bee troubled with these wandering lustes, after that which is our neighbours; but shall bee well satisfied with our owne, which our gracious GOD in his heauenly Wisdome and rich mercy, hath assigned vnto vs. And thus much for the exposition of the law, Which must serue to this ende, that seeing our owne vn-righteousnesse and sufficiencie, wee should be humbled in our soules, before the iudgment seate of Almighty God, and then

Pla. 24. 9.  
I sa. 84. 11.

fly to Christ to be our righteousnesse and sufficiencie. And finally, to make this the rule of our life, and a lanterne to our feete; That though we cannot attaine to the perfection, which the law requires, yet, we may haue that vprightnesse, which God accepts in Iesus Christ. For, if we haue respect to all the Commandements, and labour faithfully to keepe them (though we cannot perfectly fulfill them) then shall we constantly enjoy all those blessings and graces, which God hath promised to his righteous seruants, all the dayes of our life: and when we haue finished this short and troublesome pilgrimage, we shall for euer inherit that glorious kingdome, which our Lord Iesus Christ hath purchased for vs, with his most pretious blood,

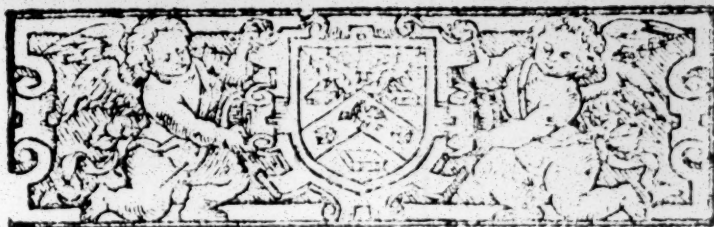
Vnto whom with the Father, and the holy Ghost, three persons and one onely wise, holy, and eternall

God, be ascribed all power, praise,  
and glory for euermore, *Amen.*

FINIS.







## The Catechisme.



*What is Catechising?*

It is (a) an Instruction, especially of the ignorant, in the grounds of Religion. 41 Iob, 4, 12, 13.  
14. & 6, 1. 2.

*What are the parts of a Catechisme?*

They (b) are either of God, or of his kingdom. 6 Act. 8, 12, &  
28, 23.

*What is God?*

God is an (c) essence, that hath his being from himselfe. c Exod. 3, 14.  
Ioh, 8, 58.

*What doe you consider with God?*

His { Properties and  
Trinitie of persons, in the vnitie of essence,

*What is a propertie in God?*

It is an (d) essentiall facultie in God, according to the diuerse manner of his working. d 1, Pet. 3, 12.  
1, Ioh. 4, 16.

*What is a person in the Trinitie?*

It is (e) a distinct subsistence, (f) hauing the whole Godhead in it. e Ioh, 15, 1, &  
14, 16.  
f Iohn 14, 9.

*How many Persons be there?*

(g) Three: the { Father,  
Sonne,  
Holy Ghost.

Collos. 2, 9.  
g Agge. 2, 6.  
Math. 28, 19  
1, Ioh, 5, 7.  
h Psal, 2, 7.  
Ioh, 14, 1.  
Heb. 1, 3.

*What is the Father?*

The first person of the (h) Trinitie, that of himselfe eternally hath begotten his only Son. 1 As before by r  
lation

*What is the Sonne?*

The 2. Person of the (i) Trinitie, that in the vnitie of essence is eternally begottē of the substance of his fathers

## The Catechisme.

*What is the Holy Ghost?*

He is the third person of the (a) Trinitie, proceeding eternally from the Father and the Sonne.

*These three, being euery one the true and euerliuing God, are they any more then one God?*

(b) No.

*Hitherto of God: What is his kingdome?*

The kingdome of God is (c) an euerlasting kingdom, appointed and ruled by the counsell (d) of his own will.

*What are the parts of his kingdome?*

His decree, and the execution thereof.

*What is his decree?*

It is the most (f) perfit will of euery thing, which maketh it most perfectly good.

*What decree of God is that, which is especially to be considered.*

That of man and Angels called Predestination.

*What is Predestination?*

It is the decree of God (g) touching the euerlasting estate of men and Angels.

*What are the parts of Predestination?*

Election, and reprobation.

*What is election?*

It is the (h) eternall predestination of certaine men & Angels to life, to the praise of his glorious grace.

*What is Reprobation?*

It is the (i) eternall predestination of certain men and Angels to destruction, (k) to the praise of his glorious iustice.

*So much of the decree.*

*What is the execution?*

It is an (l) action of God effectually working all things he hath decreed.

*What are the parts thereof?*

(a) Creation, and prouidence.

a Ioh 14:26.

R. in 3:9.

b Deut. 6:4.

c Ioh 5:7.

d Cor 8:5,6.

e Elav. 9:7.

Daniel, 2:44, 3:

33.

Luke, 1:31.

d Rom, 1:34.

e Cor, 2:16.

Ephe, 1:11.

f Psal, 90:4.

g Acts, 4:28.

f Psal, 99:4.

Ephe, 1:11.

g 1. Thef, 5:9.

Rom, 9:22, 23.

1. Pet, 2:8.

Matth, 25:41.

h Ephe, 1:5, 6.

Rom, 9:22, 23.

i Thef, 5:9.

k O the contri-

uie end of elec-

tion.

l Ephe, 1:11.

Acts, 4:28.

a Psal, 33:9, 10.

31, & 146:67.

*What*

## The Catechisme.

*What is creation?*

It is the execution of Gods decree of (b) making all things that are made of nothing very good.

b Gen. 1. 7. &

Heb. 11. 3.

c Eph. 1. 11.

Rom. 11. 36.

Psa. 139. 2. 3.

Col. 3. 11.

d Mat. 6. 26.

8. 10. 25. 30. 31.

e Ezek. 1. 4. 5.

6.

f Gen. 3. 1. 23.

4.

g Gen. 3. 15.

h Jude. 6.

Iob. 4. 18.

i Iob. 8. 44.

k Jude. 6.

Ioh. 8. 44.

l Pet. 2. 4.

m Iob. 4. 18.

n 2. Pet. 2. 4.

o Lam. 3. 39.

Esa. 64. 5. 6.

or Ioh. 3. 4.

a Gen. 2. 16.

17. 3. 6. 7.

*What is Providence*

It is the (c) execution of Gods decree, the effectuall disposing of all things, to their proper ende, whereof that providence that is of (d) men & (e) Angels is chiefe.

*What doe you consider especially in that part of providence?*

The fall of both (f) and repaire (g) of man.

*Which of them fell first?*

The (h) Angels, which were also (i) an instrumentall cause of mans fall.

*What was there fall?*

The (k) departing from their estate God had set the in.

*Wherein consisteth that their departure?*

In forsaking their (l) innocencie, and (m) committing of sinne which caused Gods (n) anger against them.

*What is sinne?*

It is the (o) transgression of Gods lawe.

*What was the first sinne of man?*

The eating of the fruite that was forbidden: from whence also do come other sinnes, originall & actuall.

*What is dew to these sinnes?*

Guilt, and } b

Punishment } c

b Rom. 2. 19.

c Rom. 5. 12.

d Rom. 3. 19.

e Gen. 2. 17.

Ioh. 5. 24. 28.

29. 3. 18. 19.

*What is the guilt of sinne?*

The (d) desert of sinne, whereby we are subiect to Gods wrath.

*What is the punishment of sinne?*

Euerlasting death, begun here and to be accomplished in the life to come.

*What is that which God hath ordained for the repaire of man?*

His (a) word.

a Ioh. 5. 25. 28.

68.

*What is his word?*

It is



## The Catechisme.

b Job. 3. 25, 29  
2 Tim. 3. 15,  
16, 17,

It is a doctrine of saving *(b)* mens soules, written by diuine inspiration.

*How is this word made profitable to vs?*

c Rom. 10. 14.  
Luk. 1. 3 4.  
The practise of  
at the Apst.

Chiefly, and first of all, by the *(c)* preaching of it, to the begetting of Faith: and after by preaching and reading, both for our confirmation.

Who neuer wrote  
but to the Church  
ches, and such  
a reader beleeuee

*Will not the knowledge of the wisdom, power and goodness of God, in the creation and government of the world, and earth, with the things that are in them, recover our lost estate?*

d Rom. 1.  
19 20, 21.  
e 1 Cor. 12. 1.  
2 2.

No. It *(d)* serueth rather for further condemnation, with out the word: as *(e)* by, and with the word it is a good helpe.

*What are the parts of the word?*

f Rom. 5. 6, 11.  
Gal. 3. 11, 12.

The *(f)* Law, & gracious promise: (otherwise called the Couenant of workes, and the Couenant of grace) which from the coming of *Christ*, is called the Gospel.

*What doth the lawe (containing the Couenant of workes) craue of vs?*

g Leuit. 18 5.  
h Deut. 27, 26.

All *(g)* such duties as were required of *Adam* in his innocencie, and all *(h)* such, as are required since, by reason of his fall, with reward of life euerlasting to the doers of them, and curses to him that doth them not.

*Is any man able to doe them all?*

i Gal. 3 22,  
Rom. 8 3.  
b Phil. 3 9.  
Titus, 3 5.  
Esay, 64 6.  
c Gal. 3. 14.  
Rom. 3. 20. 77.  
d Mat. 5 17.  
Luk. 1, 6.  
Deut. 6 6.  
Mat. 22 37.  
88. 39.

No, *(a)* not in the least *(b)* poynt.

*What then auaieth the Law to vs?*

Very much: first to shew vs our sinnes and punishment thereof, thereby to driue vs to *Christ*: and secondly, to teach vs how to *(d)* walke, when we are come to him.

*What is the Summe of the Lawe?*

*(c)* Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde: this is the first and great Commandement, and the second is like to this: Thou shalt loue, &c.

*What*

## *The Catechisme.*

with reuerence of his Maiestie that filleth the heauens.

*What doth the prayer containe?*

A forme of request and thanksgiuing.

*What are the parts of the request?*

They are of two sorts: whereof the first three being of the first table doe concerne God: the other three being of things that cōcerne the second Table, belong to our selues and our neighbour.

*What is the first of those three that concerne God?*

Hallowed be thy name.

*What is the summe of this Petition?*

That in all things God may be glorified.

*What is the second?*

Thy kingdome come.

*What is the summe of this?*

That the kingdom of our Lord Iesus Christ, both by the inward working of his spirit, and also by the outward meanes, may be enlarged daily vntill it be perfected at the comming of Christ to iudgement.

*What is the third?*

Thy will be done, in earth as it is &c.

*What is the summe of it?*

That obedience be giuen to God vntill we be as the hea-ly Ange's.

*So much of these that concerne God.*

*How are they deuised, that concerne our selues and our neighbors?*

Into 2. sorts:  $\left\{ \begin{array}{l} 1 \text{ Touching things of this life.} \\ 2 \text{ Touching things of the life to come} \end{array} \right.$

*What is the Petition concerning the things of this life?*

Giue vs this day our daily bread.

*What is the summe of that?*

That God would prouide not onely for our necessities, but also for our Christian and sober delight, according to our calling, and the blessing of God vpon vs: with this exception (if it be his good pleasure.)

*Hb*

*Wb*

## *The Catechisme.*

*What is the former of them which belong vnto the liſe to come?*

Forgiue vs our trespaffes, as we forgiue them that trespaffe againſt vs.

*What is the ſumme of it?*

In it we pray for iuſtification, which ſtandeth in the remiſſion of finnes, and imputation of the rightcouſnes of Chriſt.

*What is the latter Petition?*

And lead vs not into temptation, but &c.

*What is the ſumme of it?*

In it we pray for ſanctification, which ſtandeth in mortification and quickening.

*H therto of the petitions.*

*What is the thankſgiving?*

For thine is the kingdome, the power and glory, &c.

*What is the ſumme hereof?*

That we ground our aſſurance of obtaining our prayers in God, from whom all things we aſke do come, & to whom therefore all glory muſt returne.

*What doth this word (Amen) ſignifie?*

It is a note of confidence (q:d:) ſo it is as we haue praied.

*So much of the things.*

*What are the perſons:*

The Church.

*What is the Church?*

A company of thoſe which are o in Chriſt.

*What are the parts of the Church?*

They p which haue preheminence in the Church, and the reſt of the body of it.

*What are they that haue preheminence in the Church?*

They are either q gouernours, or helpers.

*What are the reſt of the body of the Church?*

The people that are gouerned.

*What is their part?*

o Ephes. 1.1.

Col. 1.2.27.

p Phil. 1.1.

Heb. 13.17.

q. 1. Tim. 5.17.

Heb. 13.17.

3. Theſ. 5.13.

3. Cor. 12.28.



## The Catechisme.

To yeeld obedience, *a* to the gouernours in all lawfull things. \* Phil. 1. 1.  
Heb. 13. 17.

*Having spoken of Christs kingdome in this life, it followeth to speake of the same in the latter day.*

*What is that day of iudgement?*

It is *b* as it were the great assises, wherein euery one must appeare, and be either acquitted or condemned. b Rom. 19. 10.  
2. Cor. 5. 10.

*What are we to consider in this iudgement?*

Two *c* things. { 1. The tokens going before. c Ma. 24. 29, 31  
2. The manner of it.

*What are the tokens going before?*

*d* Diuers, but the neereſt vnto that are the darkening of the lights of heauen, and the roaring of the ſea, d, Mat. 24. 24.  
Luke. 21. 25.

*What ſhall be the manner of it?*

An *e* Archangell ſhall make a mightie voice by the ſtrength of *Chriſt* then comming in the clouds, wherby the dead ſhall be raiſed, and the quicke changed all in a moment. e Iohn. 5. 18, 19.  
20. 21.  
1. Theſſ. 4. 16.

*What ſhall then be done?*

The Angels ſhall gather & preſent *f* before *Chriſt* in the ayre, the faithfull on the right hand of *Chriſt*, & the wicked on the left. f Mat. 25.

*Being ſo ranged what ſhall then be done?*

*Chriſt* (appoynted the Iudge of all) will firſt giue ſentence of life eternall vpon the faithfull.

*Why will Chriſt firſt giue ſentence vpon the faithfull?*

That they being firſt acquitted may be aſſiſtent to him, in iudging the wicked to euerlaſting death.

g Mat. 19. 28.  
1. Cor. 6. 2, 3.

*What ſhall be the execution of the iudgement*

That the *h* wicked ſhall be caſt into hell, by the Angels, who ſhall *i* cary the faithfull into heauen, & there to remaine with *Chriſt* for euer. h Mat. 13. 41. 24  
i Luke 16. 22  
k Iohn. 17. 24.  
1. Theſſ. 4. 17.

Hh 2

FINIS



## Comfortable Meditations

upon the name of God set down in the  
34. of Exodus.

a Psal. 42. 5.  
b Psal. 37. 3.  
c Psal. 27. 8.  
d Psal. 27. 14. &  
31. 8.  
e Cant. 1. 2.  
f Psal. 18. 2.  
g Psal. 119. 114.  
h Prov. 18. 10.  
i Psal. 40. 1.  
k Psal. 69. 10.  
142. 4.  
l Psal. 34. 1. 7.  
m Psal. 40. 1. &  
42. 5.  
n Exod. 34. 6.  
o Gen. 17. 1.

**M**Y soule what moueth thee to be so sad a?  
Trust in the Lord, and of him haue no doubts,  
Seek thou his face, chis fauour maketh glad.  
His Name an ointment sweet, is pynned out e,  
It is a Tower, fa Roche, and Refuge sure g,  
Whereto the righteous runne and are secure h.

If that afflictions, trouble, or distresse  
In body goods or name, upon thee lye:  
Let them be great, or small, long, more or lesse i,  
And thou shalt see no help, or remedy:  
Fret not but patiently waite, on Gods wilke m:  
His Name is strong n, and al-sufficient still o.

Although thy sinnes be manifold, and great,  
Whose heavy waighe doth weary thee full sore p  
If thou repent, he is easi to intreat q,  
He is Mercifull r, and hath beene euermore s,  
And will not faile thee of thy sins to ease u,  
Ther's no such God, for mercy doth him please x

p Mat. 11. 28.  
q Luk. 15. 20. &  
21. 22.  
r Exod. 34. 6.  
s Pl. 118. 1. &  
136.  
t Heb. 13. 5.  
u Mat. 11. 28.  
x Micha. 7. 18.  
y Exod. 34. 6.  
z Pl. 103. 13.  
a 1. Pet. 2. 3.  
b Psal. 34. 8.  
c Eph. 1. 3. 4.

Grant, thou hast nothing wrought in word or deed,  
That might deserue his mercy on thy part:  
Do not thou faint therefore, or doubt to speed,  
He Gracious is, y and loner without desert z  
He is a Father a, O come taste and see b,  
How sweet he is, and how he loneth thee,

## Comfortable Meditations, &c.

Be yt thou are so farr from doing well e,  
 That thou hast iustly stirred him to ire e,  
 And for thy sinnes might throw thee downe to hell e.  
 One teare from grieued he art, will quench that fire g:  
 To anger he is slow though thou be vile,  
 And when yt comes, it tariés but a while i.

d Exod. 34. 6.  
 e Ps. 103. 8, &  
 145. 8.  
 f Nahum. 1. 3.  
 g Pl. 30. 5, &  
 103. 9.  
 h Efa. 54. 7. 8.  
 i 1. Cor. 4. 7.

What though thy prayers be but weak: and few k,  
 And not so mightie as Elias were l,  
 And thine affections like the morning dewe m:  
 If they unsained be yet neuer feare n:  
 All such infirmities God will let passe o,  
 He great in kindnesse is p and euer was.

k 1. Kin. 17. 1. &  
 18. 2. & c  
 l Iam. 5. 16. 17.  
 m Hos. 6. 7.  
 n Pl. 119. 80.  
 o Mich. 7. 18.  
 p Exod. 34. 6  
 q Ps. 103. 8.

But I haue wayted long, and also praid q,  
 And yet no comfort from him I can finde r,  
 Still hope in him, and be not thou dismaide s,  
 And in the end, he will shew himselfe full kind t:  
 For he abounds in truth u: and cannot lye,  
 What he hath promised, he will not deny.

r Ps.  
 s Hos.  
 t Can.  
 u Mat.  
 x Exod.  
 y Num.

But time is past, may not I come too late a?  
 Hath he of mercy such abundant store b?  
 None euer failed that came to his gate c,  
 And Mercy he reserves for thousands more d:  
 For as the body of the sunne, is but one e,  
 It giueth light to all, yet wanteth none.

e Exod. 34. 7.

Grant that thy sinnes are not as others be f,  
 But thou committed hast presumptuous sinne g,  
 Thy nature all corrupt, both roote and tree h,  
 And stanes of custome thou hast liued in i:  
 He doth forgieue, k forgett: and ea'ge set free,  
 Transgression, sinne, & all iniquitie.

a Exod. 34. 7.  
 b Ps. 79. 8.  
 c Ier. 31. 34.  
 d Ilay. 43. 25.

What though the wicked doe thee much afaile l.  
 And sore against thee, and the Church are bent m:

d Ps. 42. 10, &  
 54. 3.  
 e Pl. 64. 6. &  
 79. 12.

Hh 3

And 79. 1, 2, & 80. 12

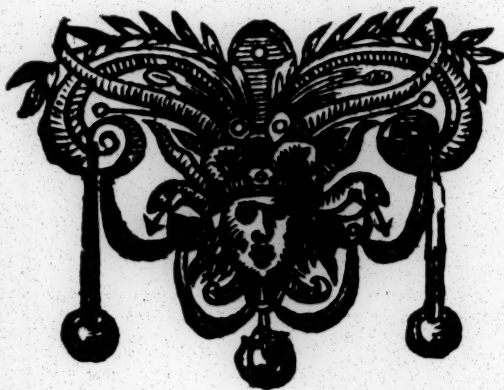


## Comfortable Meditations, &c.

*f* Nah, 1, 2, 3. *And God doe suffer them for to preuaile,*  
*g* Exod, 34 7. *He will not iudge them to be innocent:*  
*h* Psal, 79, 6, 10 *But sure will visite their iniquity,*  
 23, & 140, 12. *Vpon their children to the fourth degree.*

*i* Exod, 34, 6, 7. *Sith he Ichouah is, i and changeth neuer k,*  
*k* Mal, 3, 6. *Strong, gracious, Mercifull, to anger slow:*  
*l* Iames, 1, 7. *The same this day, as yesterday and euer l.*  
*m* Heb, 13, 8. *Kindnes, and truth, as from their fountain flowm,*  
*n* Reu, 1, 8. *Forgiuing sinne, and in his iudgment iust n,*  
*o* L, Psal 9, 10. *All that doe know his name, will in him trust o.*

JOHN GYLL.





In Diuinum Concionatorem.

**G**Ratia te diuina beat (dilecte Iohannes  
 Dod) dilecte Deo, dio dilecte popello.  
 Lux tua sic lucet lux ut diuina per illam  
 Luceſcat, fugiant & (eâ ſplendente) tenebra.  
 Banburga regionum tanta ut luce fruatur  
 Sola? (nec inuido) verum non ſola fruatur.  
 Hinc pietas, hinc alma Themis floreſcere paſſim,  
 Impius, iniuſtusq; (ô ſi) flacceſcere ſenſim.  
 Non tamen ex meritis hominum, ſed ſanguine Chriſti  
 Eſſe doces vitam, lege atteſtante fideq;  
 Quam cum iuſtâ trutinâris noſtra bilance,  
 Lege periſſe, fide nos at vixiſſe probaſti.

W.W.

**T**He God al-wiſe, that firſt theſe lawes did make,  
 Within ten words lockt vp a maſſe of Treasuſe  
 This Booke vnlocks them, Reader for thy ſake,  
 That thou mightſt fetch thence iewels at thy pleaſe  
 If thou be thankleſſe for ſo good a paine, (ſure  
 Tho'art thrice vnworthy Reader of the gaine.

W.W.

